Digitized by Sarayu Trust Foundation Delhi and eGangotri.

नित्य विधिः

(शुक्लयजुर्वेदकाण्वशाखीय)

Published by

Poornananda Prakshan

Shri Chidambar Seva Global Trust, Mumbai

3rd Publication

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

''ಮಾತೃ ದೇವೋ ಭವ''

ಕಳೆದ ೫-೬ ದಶಕಗಳಿಂದ ಉತ್ತರ ಕರ್ನಾಟಕದಿಂದ ವಿಶೇಷತಹ ಧಾರವಾಡ ಜಿಲ್ಲೆಯಿಂದ ಶ್ರೀ ಚಿದಂಬರ-ಶೇಷಾಚಲ ಸಂಪ್ರದಾಯದ ಜನರ್ಯಾರಾದರೂ ಮುಂಬೈಗೆ ಹೊರಟಿದ್ದಾರೆ ಎಂದರೆ ದಿ. ಹೆಗ್ಗಪ್ಪನವರ ಮನೆಯೇ ಅವರ ಮೊದಲನೆಯ ತಂಗುದಾಣವಾಗಿತ್ತು. ಹೆಗ್ಗಪ್ಪ-ಕುಸುಮಕ್ಕ ಇವರ ಮನೆಯ ಅನೇಕ ಕನ್ನಡಿಗರಿಗೆ ಮುಂಬೈಯಲ್ಲಿ ತವರು ಮನೆಯಾಗಿತ್ತು.

ನಮ್ಮ ತಂದೆ ತಾಯಿಗಳಿಗೆ ಆನಂದವನ ಅಗಡಿಯ ಮೇಲೆ ಅತೀವ ಶ್ರದ್ಧಾ ಭಕ್ತಿ. ಅಲ್ಲಿಂದ ಯಾರೇ ಬರಲಿ ಅವರಿಗೆ ಶ್ರೀ ಶೇಷಾಚಲ ಸದ್ಗುರಗಳೇ ಬಂದಷ್ಟು ಆನಂದ. ಪ. ಪೂ. ಶ್ರೀ ಚಿದಂಬರ ಮೂರ್ತಿ ಸ್ವಾಮೀಜಿಯೇ ಆಗಲಿ, ಶ್ರೀ ಶೇಷಣ್ಣ ಸ್ವಾಮಿಗಳೇ ಆಗಲಿ ಅಥವಾ ಶ್ರೀ ಶೇಷಾಚಲ ಸದ್ಗುರು ವೇದ ಸಂಸ್ಕೃತ ಪಾಠ ಶಾಲೆಯ ವಿದ್ಯಾರ್ಥಿಗಳೇ ಆಗಲಿ ಈ ಇಬ್ಬರು ದಂಪತಿಗಳಿಗೆ ಭಗವಂತನ ದರ್ಶನವಾದಷ್ಟು ಆನಂದ. ಬಂದಂತಹ ಅತಿಥಿಗಳ ಎಷ್ಟು ಸೇವೆ ಮಾಡಿದರೂ ಅವರಿಗೆ ತೃಪ್ತಿಯಾಗುತ್ತರಿಲಿಲ್ಲ.

ಅದೇ ರೀತಿ ಅಗಡಿಯ ವೇದ ಪಾಠಶಾಲೆಯ ವಿದ್ಯಾರ್ಥಿಗಳೂ ಕೂಡ ಯಾವುದೇ ಸಂಕೋಚವಿಲ್ಲದೆ ನಮ್ಮ ಮನೆಗೆ ಬರುತ್ತಲಿದ್ದರು. ಕೆಲವು ದಶಕಗಳ ಮೊದಲು ವೇದ ಸಂಸ್ಕೃತ ಪರೀಕ್ಷೆಗಳು ಮುಂಬೈಯಲ್ಲಿಯೇ ನಡೆಯುತ್ತಿದ್ದವು. ಆದ್ದರಿಂದ ಅಗಡಿಯ ವೇದ ಪಾಠ ಶಾಲೆಯ ವಿದ್ಯಾರ್ಥಿಗಳು ಮೇಲಿಂದ ಮೇಲೆ ಬರುತ್ತಲಿದ್ದರು. ಈ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೂ ನಮ್ಮ ಮಾತಾ ಪಿತೃಗಳ ಮೇಲೆ ಅಷ್ಟೇ ಭಕ್ತಿ ಮತ್ತು ಗೌರವವಿದ್ದಿತ್ತು. ವಿಶೇಷತಹ ನಮ್ಮ ತಾಯಿಗೆ ಪಾಠಶಾಲೆಯ ವಿದ್ಯಾರ್ಥಿಗಳ ಮೇಲೆ ಅತೀವ ಪ್ರೀತಿ ಮತ್ತು ವಾತ್ಸಲ್ಯವಿರುತ್ತಿತ್ತು.

ಮಾರ್ಚ್ ೨೧ ರಂದು ನಮ್ಮ ಮಾತೆ ಶ್ರೀಮತಿ ಕುಸುಮಕ್ಕ ಹೆಗ್ಗಪ್ಪ ಕುಲಕರ್ಣಿ ಇವರ ಪ್ರಥಮ ಸ್ಮೃತಿ ದಿನವಿರುವದು. ಅವರ ಸವಿ ನೆನಪಿಗಾಗಿ ಮತ್ತು ಅವರ ವೇದ ಪಾಠಶಾಲೆಯ ವಿದ್ಯಾರ್ಥಿಗಳ ಮೇಲಿನ ವಿಶೇಷ ವಾತ್ಸಲ್ಯದ ಕಾರಣದಿಂದ ಅಗಡಿಯ ಮಾಜಿ ವಿದ್ಯಾರ್ಥಿಯಾದ ವೇ. ಬ್ರ. ಶ್ರೀ ಭಾಸ್ಕರಾಚಾರ್ಯ ಇವರಿಂದ ಬರೆಯಲ್ಪಟ್ಟ ''ನಿತ್ಯವಿಧಿ'' ಎಂಬ ಈ ಪುಸ್ತಕವನ್ನು ಶಾಲಿವಾಹನ ಶಕೆ ೧೯೩೪ ನಂದನನಾಮ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಮಾಸ ಶುದ್ಧ ಪಂಚಮಿಯಂದು ಸುಕ್ಷೇತ್ರ ಬಾಭುಳಗಾಂವ ಗಂಗಾ ಸ್ಥಿತ ಶ್ರೀ ಚಿದಂಬರ ಮಹಾಸ್ವಾಮಿಯ ಮಂದಿರದ ಕಳಸಾರೋಹಣ ಕಾರ್ಯಕ್ರಮದ ಪ್ರಥಮ ವಾರ್ಷಿಕೋತ್ಸವದ ಶುಭ ಸಂದರ್ಭದಲ್ಲಿ ಶ್ರೀ ಚಿದಂಬರ ಮಹಾಸ್ವಾಮಿಯ ಚರಣಗಳಲ್ಲಿ ಅರ್ಪಿಸುತ್ತಿದ್ದೇವೆ.

ಈಗಿನ ವಾತಾವರಣದಲ್ಲಿ ಶಹರವೇ ಆಗಲಿ ಸಣ್ಣ ಗ್ರಾಮವೇ ಆಗಲಿ ಅನೇಕ ಜನರು ವೇಳೆಯ ಅಭಾವ, ಮಾಹಿತಿಯ ಕೊರತೆ ಮತ್ತು ಇನ್ನಿತರ ಕಾರಣಗಳಿಂದ ತಮ್ಮ ದೈನಂದಿನ ಕರ್ಮಗಳನ್ನು ವಿಶೇಷತಹ ಸಂಧ್ಯಾವಂದನೆಗಳನ್ನು ಮಾಡುವದನ್ನೇ ತ್ಯಜಿಸಿದ್ದಾರೆ. ಇಲ್ಲಿಯವರೆಗೆ ಅನೇಕ ನಮ್ಮಲ್ಲಿ ನಿತ್ಯವಿಧಿಯ ಅನೇಕ ಪುಸ್ತಕಗಳು ಲಭ್ಯವಿರುತ್ತವೆ, ಆದರೆ ಈಗಿನ ಬಹಳಷ್ಟು ಯುವಕರಿಗೆ ಕನ್ನಡವೇ ಓದಲಿಕ್ಕೆ ಬರುವದಿಲ್ಲ, ಆದ್ದರಿಂದ ಇಂಗ್ಲೀಷ ಟಿಪ್ಪಣಿಯೊಂದಿಗೆ ಈ ಪುಸ್ತಕದ ಪ್ರಯಾಸವನ್ನು ಮಾಡಲಾಗಿದೆ. ಎಲ್ಲರಿಗೂ ಅನುಕೂಲವಾಗುವಂತೆ ಈ ''ನಿತ್ಯನಿಧಿ'' ಪುಸ್ತಕವನ್ನು ಇಂಗ್ಲೀಷ ಭಾಷೆಯ ಅನುವಾದ ಸಹಿತವಾಗಿ ವೇ. ಬ್ರ. ಶ್ರೀ ಭಾಸ್ಕರಾಚಾರ್ಯರು ಸರಳವಾಗಿ ರಚಿಸಿದ್ದಾರೆ.

ಈ ಪುಸ್ತಕವು ಎಲ್ಲ ಮಕ್ಕಳಿಗೆ, ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ, ಗೃಹಸ್ಥರಿಗೆ ಮತ್ತು ವಯೋವೃದ್ಧರಿಗೂ ಪೂರಕವಾಗುತ್ತದೆ ಎಂದು ಆಸಿಸುತ್ತೇವೆ.

ಭವದೀಯ

ರಾಮ ಹೆಗ್ಗಪ್ಪ ಕುಲಕರ್ಣಿ

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

॥श्री योगीश्वर याज्ञवल्क्य गुरुभ्योनमः॥

नित्य विधिः

(शुक्लयजुर्वेदकाण्वशाखीय)

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

NITYA VIDHI
(Shukla Yejurveda Kanva Shakheeya)

First Edition : 2013

Date : 16-03-2013

copy rights are reserved
with Shree Chidambara Swami
Temple Babhulgaon Ganga,

Author V.D. Shri Bhaskar Joshi,
Bangalore

Published by
Poornananda Prakshan
Shri Chidambar Seva Global Trust, Mumbai
3rd Publication

Printed at :
Pandit Dixit
MEGHA ADS
Opp. Jidda Hospital,
Dindayal cross Road, Dombivli (West)
Mobile : 9594275234

Price : Rs. 20/-
(The proceedings of this book will go to
Shri Kshetra Babhulgaon. Ganga Temple Fund)

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

मङ्गळाचरणम्

एकएव परब्रह्म परमात्मा दिगम्बरः ।
स्वयमेव गुरूः साक्षात् सुब्रायः पातुनस्सदा ॥१॥

चिदम्बरनमस्तेस्तु चिन्तितार्थप्रदायिने ।
औदुम्बरसदावासः चिदम्बरनमोस्तुते ॥२॥

श्री चिदम्बरमूर्तीति विख्यातो यशो बली ।
चिरसौख्यप्रदातुर्मे गुरोरङ्घ्रिनमाम्यहम् ॥३॥

सतां सदुपयोगाय नित्यविधिविभूषिता ।
पुस्तिका रचिताह्येषा गुरोरनुग्रहायच ॥४॥

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

ಅನುಗ್ರಹ ಸಂದೇಶ

H.H. SRI VISHVESHA TIRTHA SWAMIJI
SRI PEJAVARA ADHOKSHAJA MATHAA
JAGADGURU SRI MADHWACHARYA MAHA SAMSTHANA
UDUPI - 576 101, Karnataka
✆ : 0820-2524198, 2526596

श्री श्री विश्वेशतीर्थश्रीपादाः
श्री पेजावराधोक्षज मठः
जगद्गुरु श्रीमध्वाचार्यमहासंस्थानम्
उडुपी - ५७६ १०१, कर्नाटक.

Date : 9/3/2013

ಸಂದೇಶ

ಸಂಧ್ಯಾವಂದನೆಯು ಎಲ್ಲ ಬ್ರಾಹ್ಮಣರಿಗೆ ನಿತ್ಯಕರ್ಮವೆನಿಸಿದೆ. ಅದರ ಮಹತ್ವ, ಅವಶ್ಯಕತೆ ಇತ್ಯಾದಿಗಳನ್ನು ತಿಳಿದು ಮಾಡಿದಾಗ ಅದು ಪರಿಪೂರ್ಣವೆನಿಸುತ್ತದೆ. ಈಗ ಎಲ್ಲರಿಗೂ ಪರಿಚಿತವಾಗಿರುವ ಇಂಗ್ಲೀಷ್‌ನಲ್ಲಿ ಅದರ ವಿವರಣೆ ಹಾಗೂ ಆಚರಣೆಯ ಕ್ರಮವಿದ್ದಾಗ ಅದು ಇಂಗ್ಲೀಷ್ ಬಲ್ಲವರಿಗೆ ಹೆಚ್ಚು ಉಪಯೋಗಕ್ಕೆ ಬರುತ್ತದೆ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ನಮ್ಮವರೇ ಆದ ಶ್ರೀ ಭಾಸ್ಕರ ಜೋಷಿಯವರು ಮಾಡಿರುವ ಈ ಪ್ರಯತ್ನ ಸಾರ್ಥಕವೆನಿಸಿದೆ. ಅಷ್ಟೇ ಅಲ್ಲದೆ, 'ಕುರ್ಯಾದನ್ಯಂ ನ ವಾ ಕುರ್ಯಾತ್ ಕಾಲೇ ಸಂಧ್ಯಾಂ ಸಮಾಚರೇತ್' ಎಂಬಿತ್ಯಾದಿ ವಾಕ್ಯಗಳಲ್ಲಿ ತಿಳಿಸಿದಂತೆ ಸಂಧ್ಯೆಯನ್ನು ಕಾಲಕ್ಕೆ ಮಾಡುವುದರ ಬಗೆಗೆ ಮುಖ್ಯವೆನಿಸಿದೆ. ಅದಲ್ಲದೆ ಅದರ ಮಹತ್ವದ ಪರಿಚಯ, ಆರೋಗ್ಯವನ್ನು ಸುಧಾರಿಸುವ ಪ್ರಾಣಾಯಾಮದ ವಿವರಣೆ, ಗಾಯತ್ರೀಮಹಾತ್ಮ್ಯ, ಭೋಜನವಿಧಿ, ಮುಕ್ತ್ಯಾಸನವೇಶಧಾರಣವಿಧಿ ಜೊತೆಯಾದ ಅವಶ್ಯಕಾರ್ಯಗಳ ವಿವರಣೆ ಅತಿ ಮುಖ್ಯವೆನಿಸಿ ಬಹೂಪಯೋಗಿಯಾಗಿದೆ. ಜನರು ಇದರ ಉಪಯೋಗವನ್ನು ಪಡೆಯುವಂತಾಗಲಿ ಎಂದು ಆಶಿಸುತ್ತೇವೆ.

ಶ್ರೀಶ್ರೀ ವಿಶ್ವೇಶತೀರ್ಥ ಶ್ರೀಪಾದರು

Poornaprajna Vidyapeetha, Kattigappa Main Road, Bangalore-560 028 Tel : 091-80-2679 1236
E-mail : ppsmb1@gmail.com

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

ಅನುಗ್ರಹ ಸಂದೇಶ

॥ ಶ್ರೀ ಶಿವಚಿದಂಬರೋ ವಿಜಯತೇ ॥

''ವೇದಾಃ ಸರ್ವಹಿತಾರ್ಥಾಯ'' ಎಂಬಂತೆ ಎಲ್ಲರ ಹಿತಕ್ಕಾಗಿ ವೇದಗಳಿವೆ. ವೇದೋಕ್ತಕರ್ಮಾಂಗಗಳನ್ನಾಚರಿಸುವದರಿಂದ ಮನುಷ್ಯನು ಐಹಿಕ, ಆಮುಷ್ಮಿಕ ಫಲಗಳನ್ನು ಪಡೆಯುತ್ತಾನೆ. ಆದರಲ್ಲಿಯೂ **''ಸಂಧ್ಯಾವಿಹೀನಃ ಅಶುಚಿರ್ನಿತ್ಯಂ ಅನರ್ಹ ಸರ್ವಕರ್ಮಸು''** ಎಂದು ಹೇಳಿರುವದರಿಂದ ಮೊದಲು ಸಂಧ್ಯಾವಂದನೆಯು ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಆ ಸಂಧ್ಯೆಯು ಸಂಸ್ಕೃತ ಭಾಷೆಯಲ್ಲಿದ್ದರೂ ಜಗತ್ತಿನ ಎಲ್ಲ ಭಾಷೆಯವರಿಗೂ ತಿಳಿಯುವದವಶ್ಯವಾಗಿದೆ. ಸಂಧ್ಯಾವಂದನೆಯಲ್ಲಿ ಪ್ರಾಣಾಯಾಮ, ಯೋಗ ಮುಂತಾದವುಗಳೂ ಅಡಕವಾಗಿವೆ. ಅವೆಗಳಲ್ಲವನ್ನು ತಿಳಿಸುವ ಪ್ರಯತ್ನ ಈ ಗ್ರಂಥದಲ್ಲಿದೆ. ಈ ಗ್ರಂಥವನ್ನು ಪ್ರಕಟಿಸುವ ಪ್ರೇರಕ ಶಕ್ತಿ ದಿ॥ ಚಿದಂಬರಮೂರ್ತಿ ಚಕ್ರವರ್ತಿ ಸ್ವಾಮಿಗಳು ಹಾಗೂ ಡಾ॥ ಶ್ರೀನಿವಾಸ ವರಖೇಡಿಯವರೆಂದು ನಾನು ಭಾವಿಸುವೆ. ಆಚಮನ, ಪ್ರಾಣಾಯಾಮ ಎಂದರೇನು ಮುಂತಾದ ಮನದಟ್ಟಾಗುವಂತೆ ವಿವರಿಸುವ ಚಿ ॥ ಭಾಸ್ಕರನು ಮೊದಲು ವೇದವನ್ನೋದಿ, ಶಾಸ್ತ್ರಾಧ್ಯಯನ ಮಾಡಿ ಸಂಸ್ಕೃತ ಭಾಷೆಯಲ್ಲಿ ಪ್ರಭುತ್ವ ಪಡೆದಂತೆ ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿಯೂ ಕೂಡ, ಪ್ರಭುತ್ವ ಸಾಧಿಸಿ ಹೊರದೇಶದಲ್ಲಿರುವ ಶ್ರದ್ಧಾವಂತರಿಗೂ ಅನುಕೂಲವಾಗುವಂತೆ ಮಾಡಿರುವದು ಹೆಮ್ಮೆಯ ವಿಷಯವಾಗಿದೆ. ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿ ಟಿಪ್ಪಣಿಯಿರುವ ದರಿಂದ ಆಂಗ್ಲ ಭಾಷಾ ಪ್ರೇಮಿಗಳಿಗೆ ಅತ್ಯುಪಯುಕ್ತವಾದುದಾಗಿದೆ. ಅಲ್ಲದೇ ಸೂರ್ಯ ನಮಸ್ಕಾರ, ಭಸ್ಮ ಧಾರಣ ವಿಧಿ ಮುಂತಾದ ಸಂಸ್ಕಾರಗಳನ್ನೂ ಇದರಲ್ಲಿ ಜೋಡಿಸಿರುವದರಿಂದ ಹೆಚ್ಚು ಅನುಕೂಲಕರವಾಗಿದೆ.

ಶ್ರದ್ಧಾ, ಭಕ್ತಿ, ಛಲಗಳಿಂದ ಚಿ।ಭಾಸ್ಕರನು ಏನನ್ನಾದರೂ ಸಾಧಿಸಬಲ್ಲನೆಂಬುದು ವಿದಿತವಾಗುವದು ಇದರಂತೆ ಇನ್ನು ಅನೇಕ ಗ್ರಂಥಗಳು ಲೇಖಕರಿಂದ ಪ್ರಕಾಶಗೊಂಡು ಆಸಕ್ತರ ಮನದಿಚ್ಛೆಯನ್ನು ಈಡೇರಿಸುವಂತಾಗಲಿ ಎಂದು ಹಾರೈಸುವೆ . ನಾಲ್ಕು ಮಾತುಗಳನ್ನು ಬರೆಯಬೇಕೆಂಬ ಆತನ ಇಚ್ಛೆಯಂತೆ ಬರೆದಿರುವೆ. ಚಿದಂಬರ ಮಹಾಸ್ವಾಮಿಗಳ ಆಶೀರ್ವಾದವೆಂಬ ರಕ್ಷಾಕವಚವು ನಮ್ಮೆಲ್ಲರ ಮೇಲಿರಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುವೆ.

ವೇ. ಬ್ರ. ಶ್ರೀ ಶಂಕರಭಟ್ಟ ಜೋಶಿ,
ಪ್ರಾಧ್ಯಾಪಕರು
ಸಂಸ್ಕೃತ ವೇದ ಪಾಠಶಾಲೆ ಆನಂದವನ ಅಗಡಿ,

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

ಅನುಗ್ರಹ ಸಂದೇಶ

Sandhyavandanam is a must-to-do duty to all traivarnikas. This is a minimum basic duty without which all other penance becomes useless. Performance of sandhyavandanam daily in right time in this age is considered to be greatly difficult due to the change in the lifestyle. However, we should remember that the sandhyavandanam keeps us nearer to our root. It enhances all our performances in other fields.

The younger generation is not skeptic towards our ancient system. Rather, they would like to know details about the rituals they are asked to undertake. The more they understand the more they get interested. Hence, it is our duty to bring the essence of our dharmik rituals to their understanding. In the modern world, English is the only medium that our younger generation can access through. Basic information along with the meanings of Vedic Mantras is provided by Vidvan Bhaskara Joshi. His efforts are fruitful. I am confident that the readers especially younger people would appreciate this effort and take the advantage of this without fail.

May Lord Suryanarayana and Gurugalu shower the blessings on Bhaskara joshi with all fulfillments.

Dr. Shrinivasa Varakhedi
Dean And Director
Karnataka Sanskrit University
Bangalore

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

SANDHYAVANDANAM

Dear Devotees

Jai Chidambar

At the outset my salutations to one and all. I am not a vedic pandit or a learned person to write this note on Sandhyavandanam. As Veda Brahma Bhaskar Joshi insisted me to write down few words, I would like to make my humble submission from whatever little I have understood from my elders, seniors and mentors. Literally the word Sandhya means a junction of time, in this particular contest it means the period of Sun rise and Sun set when the period comprises of junction from darkness to light and vice versa. Mid day is also added as Sun rises in the east moves upward, reaches zenith and then descends to west.

All vedic scriptures have given importance to Sandhyavandanam. It is said that one who does not perform Sandhyavandanam for more than three days becomes impure and is thus rendered unfit to perform the vedic rituals. He loses his Dvijatva or Brahmanatva. In this Kaliyuga, one can find thousand reasons for not doing this basic daily prayer. Today most of the Brahmins have forgotten this basic duty of performing Sandhyopasana. With the advent of science and technology, youngsters now question why it has to be done, for which most of our elders do not know the answers.

The essence of sandhyavandanam can be listed as 1. Aachamanam. 2. Pranayamam. 3. Arghyam. 4. Gayatri japam.

To begin with Aachamanam is a process of self purification by taking small quantites of water while reciting the 24 names of Lord Narayana. Pranayamam is very important part of Sandhya, however over a period of time it has lost its importance and has become a mere ritual, where in I

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

have seen some learned pundits also just hold their nose, without doing the breathing exercise. Pranayamam is essentially done to bring the mind under control. Arghaym is a process of offering water to the Parabrahman in the form of Sun. The main part of the whole prayer is Gayatri Japam.

Meaning of Gayathri Mantra We meditate (Dhimahi) on the Spiritual Effulgence (Bhargas) of that Adorable Supreme Divine Reality (Varenyam Devasya), the Source or Projector (Savitr) of the three phenomenal world planes the gross or physical (Bhuh), the subtle or psychical (Bhuvah), and the potential or causal (Suvah) both macrocosmically (externally) and microcosmically (internally). May that Supreme Divine Being (Tat) stimulate (Prachodayat) our (Nah) intelligence (Dhiyah), so that we may realise the Supreme Truth.

Gayathri is considered to be mother of all mantras and is said to be equivalent to vedas . It is addressed to " Para Brahman " residing in the sun. In other words we meditate on Para Brahman residing in sun through Gayatri . God (Para Brahman) is both male and female . The soft and kind qualities are praised as female. Through Gayatri , we invoke soft and kind qualities of Para Brahman . Gayatri mantra is universal . In other words it is chanted not only by humans but also by Devas. Meditation through Gayatri at sunrise and sunset helps one to acquire benefits from "Aditya " - namely lustrous and health preserving of the body and mind , light body , high intellect with grasping power , high intuition , memory , improved blood circulation and many other qualities . Gayatri Mantra can cleanse and energize your body, mind and soul. But the key objective is the "Chitta Shuddi" which is purification of the mind. When you recite Gayatri Mantra the mind becomes pure. Once mind is pure the path to realize god becomes easy.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

To conclude, Sandhyavandanam as a prayer cleans all our 5 bodies, purifies the chitta (Mind), programs the subconscious mind with positive vibrations. According to the wise this is a very powerful and secret weapon for the mankind and probably the only and last weapon per Vedic tradition left to mankind. One can attain Vakshuddhi by chanting Gayatri mantra. Lord Krishna tells that he is Gayatri among the mantras. I would like to recall the penance of Marthanda Dixit (father of Mahaswami) who performed many Gayatri Purascharanas, as a result of which Mahaswami took birth on this earth. Thus Sandhyavandanam is the only way to keep the Brahamantva alive and we being the Shukla Yajurvedis we have no option as Sun God is our main Deity and Yajnavalkya is our guru, prayer to Aditya is compulsory.

I pray Poorna Brahma Chidambara Mahaswami to give all the Health Wealth and prosperity to Veda Brahama Bhaskar Bhat Joshi for systematically composing the book with his excellent english commentary and also to the sponsor Sri Ram Heggappa Kulkarni who is sponsoring this book in memory of his mother Late Smt. Kusumakka Heggappa Kulkarni a great devotee of Mahaswami. Above all this, I am very delighted to know that this will be the third publication of our Poornananda Prakshan of Shri Chidambar Seva Global Trust, Mumbai and will be released at Shri kshetra Babhulgaon Ganga on the occasion of Varshikotsava of the Kalasarohana of the new Temple of Mahaswami.

Jai Gayatri Mata.

Shri Guruchidambara Dixit

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

From the Authors Desk

I am not claiming authority over Sandhyaavandanam here but on the commentary to it. I was approached by many curious people who were on the look out for a "Sandhyaavandana" book with English / Kannada commentary but their focus was on a book which follows Shukla-Yajurvediiya KaaNva Shaakhaa tradition. Being a follower of the aforementioned tradition, I was driven by the never ending zeal of the enthusiasts which led to the commentary and edition of this book. I have taken utmost care to include every minute detail which is needed and excluded things which are unimportant in today's scenario. Also, one important aspect of the book is the mention of Scientific reasons behind performing Sandhyaavandanam.

I express my salutation to Sadguru. I take this opportunity to thank His Holiness Param Poojya Shree Shree Vishvesha Teertha Swamiji of Pejawarmath, Udupi for his Divine Blessings. My heartfelt thanks & Pranaamas to Paramapujya Guruchidambara Dixit who motivated me to write the commentary. He is responsible for bringing out this book. I thank him again for showing confidence in me and providing me with this opportunity.

I would like to extend my Namaskaaras to Paramapujya Gurudattamurty Chakravarty of Anandavana, Agadi. My Pranaamas to my Vedaguru Veda Brahma Shri Shankara Bhat Joshi, Agadi. My hearty Pranamas to my Shastraguru Dr. Shrinivas Varakhedi, Director,

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

Karanataka Samskrit University, Bangalore who has always been the inspiration, driving force and mentor.

The publication expenditure is being taken care of by Shri. Ramanna Heggappa Kulkarni son of late Sri Heggappa Kulkarni and late Smt. Kusumakka of Dombivali. Shri. Heggappa & Smt. Kusumakka have taught the importance of Moral Values in the society to all the students of Agadi Pathashala and I am fortunate to be one of them. I remember both of them on this occasion and Thank Shri. Ramanna Heggappa Kulkarni for his Financial & Moral support.

I also Thank the Trustees of Shri Kshetra Babhulgaon Ganga for Publishing this book.

Last but not least, I extend my Heartfelt Thanks to Srivatsa B. R, my close friend, for his aid in the English commentary of the book.

Bhaskar Bhat Joshi

Saundatti,- -2013

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

ABOUT THE BOOK

This book is not just a mere reproduction of what has been said in the sacred books pertaining to the NITYAKARMAS in Hindu religion. Neither does this book blindly copy what has been already said in similar books nor does this book go over the board in the description and presentation. This book is a conscious effort to cater to the needs of different sets of people simultaneously and thus comprises mantras, commentary in Kannada as well as English along with pictorial representations, wherever necessary. The heart of the book, though, is the section mentioning the scientific reasons, which is very much essential in the present day scenario. One who is eager to know what he is doing and why, can find answers in this book and quench his thirst for understanding of the basic premises involved in the NITYAKARMAS in Hindu religion which has been existing since time immemorial. Our great sages had a valid reason in giving us these NITYAKARMAS and one can get to know what the reasons are. Hope the readers find this book interesting and worthwhile.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

RELEVANCE

Sandhyavandanam is a type of Karma. Basically, there are three types of Karmas- Nitya, Naimittika, and Kaamya karmas.

1. Kaamya karma is one which is done with a desire to achieve, like a yajna for long life etc. Even if kaamya karmas are not done, there is no sin.
2. Naimittika karma is one which is not shastra bound and not rule-based.
3. Nitya karma is one which is 'niyata nimitta' meaning 'that which is done as it is shastra bound'. Sunrise and sunset are the reason for doing Sandhyavandanam. Hence this is classified in the Nitya karma, which has to be done daily , lifelong.

SANDHYA-VANDANAM: THE PRACTICAL PHILOSOPHY OF HINDUISM

Sandhya-vandanam is the very first and important Vaidik-karma ordained to be performed in the morning, mid-day and evening every day. The twice-born classes among the Hindus are not authorized to take up any other Vaidik-karma before performing the Sandhya-vandana.

The Surya of the Sandhya-vandana

The Surya here is easily and suddenly interpreted without a thought, as representing the Sun we see and nothing else. No one of course wants to deny that the Sandhya-vandanam is asked to be performed in the morning and evening, that is in the Sandhyas or junctions of day and night and also that it is generally performed in open air facing the Sun.

(1) "Shakti is Sandhya and it should be worshipped".
(2) "As Brahman is able to create the innumerable Brahmandas only

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

with the help of Prakriti, that Prakriti is known as Shakti."

(3) "Sandhya is the same as Gayatri. In the morning it is known as ***Gayatri***; in the noon as ***Savitri***; in the evening as ***Saraswati.***

All these three are known as Sandhya."

(4) "The junction between the brows and the upper end of the nose is known as the junction of the Dyu-loka and the Paraloka. It is this ***junction*** or Sandhya that the Brahmavits worhip."

Use of Sandhyavandanam

I know many Brahmin friends who ask me "What is the use of Sandhyavandanam at all ? It is not like meditation which shows results instantly. In this we sprinkle water or partake it in some routine and murmur some hymns. What benefit do we get?"

Nadis and the Sandhya time

Sandhya means the time of union of the day with the night. They usually are in the evening and early morning. But, why do Sandhya at these times only? It is these times that one is in an empty stomach which is a condition for any spiritual exercise.

The recent psychological experiments have confirmed the existence of the nadis of the spine viz., "Ida , Pingala and Sushumna." These nadis are not physical entities but are part of our astral body and can be seen by those endowed with special vision. Even advanced yogis can see these nadis.

These nadis ida and pingala are the paths of flow of Prana or life force. They are in a continued state of agitation during the daytime but tend to follow a uniform path during the sandhya periods. Hence such periods were chosen for Sandhyavandanam to derive maximum concentration.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

Timings of Sandhyavandanam

The name suggests Sandhya , the meeting time of Day with night, which is just before and during sunrise and sunset.

'Ajyotisho darsanat sandhi, jyotisho bhanutare'

The above statement of the shastra means 'Sandhi is the time when the sun and the stars are together visible'

The practical thing therefore will be to start

1. In the morning, begin the karma before sunrise, give Arghyam during sunrise and finish just after sunrise.
2. In the evening, begin before sunset, give Arghyam during sunset and finish later.

For those who always are inconsistent with their timings, Shastra says

***'Uttama tarakopeta madhyama lupta taraka
Adhama urya sahita prata: sandhya tridha mana'***

To do PrAtha (morning) sandhyAvandanam when the stars are visible is Uttama (first grade.); Madhyama (middle grade) when doing without the stars; and Adhama (least grade when Sun is visible)

***"Uttama suryasahita madhyama anudita taraka
Adhama tarakopeta sayam sandhya tridha mata"***

To do Saayam (evening) SandhyaVandanam , It is Uttama doing while the sun is still shining; Madhyama when doing before stars are visible; Adhama after the stars are fully visible.

Maadhyaahnika (afternoon) sandhyaavandanam has to be performed at noon, the middle of the day.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

Sandhya Timings based on Gunas

उपास्ते संधिवेलायां निशायां दिवसस्थच

Morning sandhya and evening sandhyavandana both are timed at sandhi kaala, the meeting of day and night.

When Eshwara created this world,a day was divided into 3 parts.

Satvaguna: Morning 4am to 8am. Afternoon 4pm to night 8pm totalling 8 hours is satvaguna

Rajoguna Morning 8am to afternoon 4pm, again 8 hours

Tamoguna Night 8pm to morning 4am 8 hours

For us, the sleep state is the most relaxing part. But it happens in a tamoguna time. In order to come out of tamoguna, morning sandhyavandana is prescribed between 4am to 8am. If we do gayatri mantra, one gets the blessings of the mantra.

It is still better to do after the satvaguna time to atleast give madhyama results.

taittariya samhitha says अग्नि: पूर्वरूपं आदित्य उत्तररूपं

Agni is suryadeva's first part, for morning surya is AdhiDevata, for night, Agni is adhidevata

अग्निर्जोति र्ज्योतिरग्नि स्वाहोति सायं जुहोति सुर्योज्योति ज्योंतिसूर्य
स्वाहेति प्रातरिति

Saayam kaala is moksharoopa. When a man gets moksha, he gets into saayam sandhya tatva and gets the real jnaana.

Pranayama and deep concentration

Pranayama is to be done with mentally chanting the extended Gayatri. The Puraka, Kumbhaka and Rechaka type of Pranayama was originally suggested and practised but nowadays even the Puraka and Rechaka themselves are sufficient to derive benefit. The kumbhaka has to be learnt only with the help of Gurus who are becoming rare these days.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

The steady intake of Breath is called Puraka and steady exhaling is called Rechaka. Usually Rechaka is best done at twice the time of Puraka. Let me illustrate the power of breath.

Prana regulates the temperature of the Body: In early morning even in cold climates, you can splash cold water on your body by taking a deep breath and keeping it inside while taking bath. You will not feel cold at all. Just remember those days when the oldies used to close the nostrils while taking a dip in the river or pond!

Next try this: Close your eyes, sit erect, but not stiff. Think of the sound AUM. Pronounce it mentally, very slowly. A.......U...........M. Do it for five to ten minutes. Now without opening your eyes, notice your breath. You will be surprised. It has become very slow, very rhythmic and feeble! In the same way, notice how a child breathes in sleep. Very rhythmic, steady and VERY SLOW.

What do you gather? When the thoughts are focused, the breath is slow and rhythmic. In the same way, when the breath is made rhythmic and slow, your thoughts (mind) will be focused and clear! Apart from single pranayamas at the beginnings, the gayatri japa is tucked in between two sets of three pranayamas each at the beginning and end respectively. Look at the subtlety of our Rishis!

BENEFITS OF PRANAYAMA

He who practices Pranayama will have good appetite, cheerfulness, handsome figure, good strength, courage, and enthusiasm, a high standard of health, vigor and vitality and good concentration of mind. Pranayama is quite suitable for the Westerners also. A Yogi measures the span of his life not by the number of years but by the number of his breaths. You can take in a certain amount of energy or Prana from the atmospheric air along with each breath. Vital capacity is the capacity shown by the largest

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

tity of air a man can inhale after the deepest possible exhalation. A man takes fifteen breaths in a minute. The total number of breaths comes to 21,600 times per day.

Other benefits are as follows:-

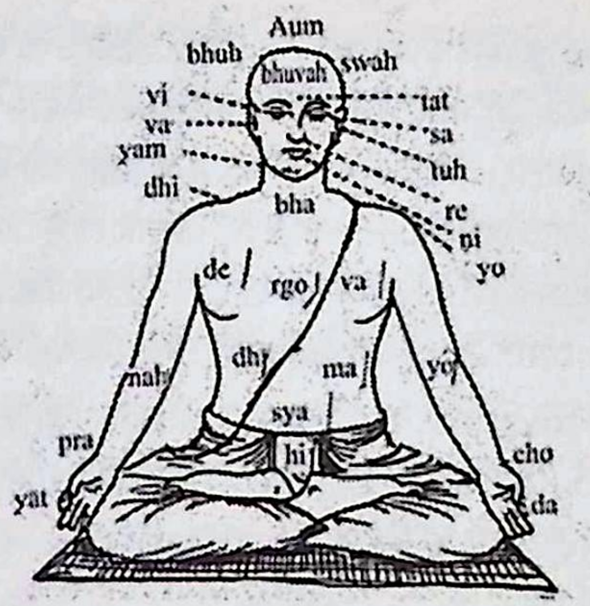
1. It makes the life meaningful and social.
2. It keeps the man balanced in all the conditions and situations.
3. It helps in understanding the real nature of man and its relationships with the community.
4. It manages psycho physical diseases.
5. It put chain on the senses.
6. It makes the body healthy.
7. It helps in controlling the modalities of mind.
8. It gives opportunities to soul to flourish.
9. Intellectual development is accelerated.
10. Will power becomes strong through its practice.
11. It develops feelings of national and international well-being.

Gayatri Japa

The Gayatri chanting part is the central part of the Sandhyavandanam and many volumes can be written on this alone. Gayatri is a most sacred and mysterious mantra that can activate twenty four spots of the human body. Look at this picture where the individual sounds of the gayatri are marked on the body of the sadhak. The working of gayatri is very subtle and it was said that a Brahmin need not do any sadhna if he does gayatri.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.



Ablution process precedes every namaz where the physical body is cleaned. I am not aware of any cleaning the subtle body in Islam which is very unique to Hinduism and the offshoots like Buddhism.

What is Gayatri Mantra?

Gayatri Mantra can cleanse and energize your body, mind and soul. But the key objective is the **"Chitta Shuddhi"** which is purification of the mind. When you recite Gayatri Mantra the mind becomes pure. Once mind is pure the path to realize god becomes easy.

"Gayantam traayate iti gayatri." The mantra affects all three states of consciousness — jagrut or waking, sushupt or deep sleep, swapna or dream. It also affects the three layers of existence — the adhyatmik, adidhaivik and adibhautik. Traya also refers to the taapatraya or ailments or taapa that adversely affect the body, mind and soul. The body is often ravaged by physical ailments, the mind by negativity and restlessness in the soul. Gayatri Shakti, the energy or field of vibration enables one to transcend and be unaffected by the taapatrayas.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

The Gayatri Mantra glides through the three states of consciousness joyfully, playfully, effortlessly and lightly, as though it were a song. When we 'sing through' something, it means it is not a burden for us. The Gayatri sharpens the intellect and polishes memory. The mind is like a new mirror. Just as a mirror gathers dust and needs cleaning, so the mind becomes tainted with time, the company that we keep, the knowledge we receive and our latent tendencies. When we chant the Gayatri, it is like deep cleansing, so that the mirror, that is the mind, reflects in a better way. Through the mantra, the inner glow is kindled, the inner plane is kept alive.

Before thought becomes word, it is a subtle vibration, unexpressed, beyond the cognition of mind. When the mind is unable to 'cognise', it dissolves and moves into meditative space. This is how mantras enable one to transcend the mind and move into a state of meditation. It is not necessary to understand the meaning of the mantras to experience their benefits. For instance, even the sounds of laughter or weeping can cause a shift in our consciousness. Similarly, the energy field created by sound vibrations of mantras elevate our consciousness and allow us to be established in that serene, pure, infinite state of our Being.

In Vedic tradition, a child is first initiated to the highest knowledge — the Gayatri mantra, and only after that, does he receive other forms of education. The ideal time to chant the Gayatri is during the transitory hours of dawn and dusk — the time when it is neither dark nor light — such as when the night has passed and the day is yet to begin.

In these moments, the mind also enters an altered state of consciousness. The moments belong neither to the previous state nor to the next. It is the right time to focus on the Self instead of getting caught in changes or movement. In these hours, the mind

CC0. In Public Domain Kirti Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

can easily be confused; it can slip into inertia, lethargy and negativity or be elevated and move into a meditative state radiating positivity. Chanting the Gayatri mantra rejuvenates the mind and maintains it in an elevated and energized state. It is this energising from the source of radiance that is the essence of the Gayatri mantra whose shakti is nothing other than scintillating, lively energy.

- The answer to the question as to why prayers are fixed at certain timings synchronized with the movement of Sun is clear. Our consciousness is reflective of the position of the sun and during the transitory stages at Dawn and dusk, it is recommended that we don't indulge in activities like eating, sleeping etc but get into a meditative state. This is a common feature among Islam, Buddhism and the vedic traditions. Many sects of Hinduism follow midnight prayers and meditation, this allows you to connect with the higher self. I am not sure about the significance of the afternoon prayers in Islam in this context.
- The power of chanting silently programs our subconscious mind with positive vibrations. This is the power of thought transforming to a "Madhyama" sound state and instead of it released physically as "Vaikari" is channeled to the subconscious mind.
- **So Gayatri Mantra in short is a supreme science which understands our state of consciousness, different sheaths that we have, the impact of time of the day on our consciousness, the science of energy in words and the impact of the power of certain words during certain time of the day on our consciousness and the subtle body.**
- **Sandhyavandanam as a ritual cleans all our 5 bodies, purifies the chitta (Mind), programs the subconscious mind with positive vibrations. According to the wise this is a very powerful and secret weapon for the mankind and probably the only and last weapon per Vedic tradition left to mankind.**

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

Japa

Japa anusthana is a devotional meditation practice that involves repeatedly reciting a mantra, a word or phrase with specific sacred resonance, as a means of achieving 'pratayahara' (sense-withdrawal), and ultimately, 'samadhi' (enlightenment).

The word 'japa' means 'to rotate'. One way the rotation of consciousness is achieved is by use of the tool of a 'mala', a garland or string of beads. A practitioner either audibly or silently chants a mantra corresponding to each of the beads of the mala, this helps her track the number of her repetitions, and literally, stay on track, with her meditation practice

Japa can be performed in three main ways: Baikhari (audible) , Upanshu (whispered), and the most sophisticated is, Manasik (mental) recitation. American yoga researcher and author, George Feuerstein, says that the most important ingredients for success in japa or mantric recitation is "mindfullness, regularity and a large number of repetitions". It is therefore generally recommended that the yogi recites his mantra from 108 to 1,080 times daily.

Significance of the sacred number: 108

Most commonly malas are comprised of 108 beads. This number repeatedly arises in yoga and other traditions like Buddhism. This then begs the question: what is the meaning behind this highly symbolic number?

Well.... when I looked into it, I unearthed a number of fascinating possible explanations. George Feuerstein says that the key lies in astronomy – the Vedic sages were aware that the sun and the moon's average distance from the earth is 108 times their respective diameters. "Symboli

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

quancally speaking, 108 is the number signifying the midregion (antariksha) the space between heaven and earth," writes Feuerstein. "Thus, the 108 beads can be taken to represent an equal number of steps from the material world to the luminous realm of the divine Reality – India's version of Jacob's ladder".

Another explanation claims that each one of the 108 beads corresponds to each of the earthly desires to be transcended.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

।। अथ भस्मधारणम् ।।
(Applying Bhasma)

- आसन उपविश्य आचम्य (Do aachamanam)

प्राणानायम्य (PraaNaayama)

देशकालौ संकीर्त्य मम शरीरशुद्धिद्वारा सर्वकर्माधिकारार्थं भस्मधारणं करिष्ये। इति संकल्पः (Sankalapa, Details of that day by referring to a "Panchangam" (and place).)

(Recite the given mantras, then take bhasma in your right hand, put it in your left hand /palm, close the left palm with the right palm and now recite the following mantras (AbhimantraNa).)

सद्यो जातमित्यस्य सद्योजातऋषिः त्रिष्टुप् छन्दः ब्रह्मा देवता, वामदेवायेत्यस्य वामदेवऋषिः जगती च्छन्दः विष्णुर्देवता, अघोरेभ्य इत्यस्याघोर ऋषिः अनुष्टप् छन्दः रुद्रो देवता, तत्पुरुषायेत्यस्य तत्पुरुषऋषिः गायत्रीछन्दः रुद्रो देवता, ईशान इत्यस्येशान ऋषीः अनुष्टुप् छन्दः ईशानो देवता, सर्वेषां भस्मादाने विनियोगः।

ओम सद्योजातं प्रपद्यामि सद्यो जाताय वै नमो नमः।
भवे भवे नातिभवे भवस्वामां भवोद्भवाय नमः।।
वामदेवाय नमो ज्येष्ठाय नमः श्रेष्ठाय नमो रुद्राय नमः कालाय नमः
कलविकरणाय नमो बलविकरणाय नमो बलाय नमो बलप्रमथनाय नमः
सर्वभूतदमनाय नमो मनोन्मनाय नमः।
अघोरेभ्योऽथघोरेभ्यो घोरघोरतरेभ्यः।
सर्वेभ्यः शर्वसर्वेभ्यो नमस्ते अस्तु रुद्ररूपेभ्यः।।
तत्पुरुषाय विद्महे महादेवाय धीमहि।
तन्नो रुद्रः प्रचोदयात्।। ईशानः सर्वविद्यानां ईश्वरः सर्वभतानां
ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम्।।

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

इति दक्षिणहस्तेन भस्म वामपाणावादाय दक्षिणहस्तेनाच्छाद्य अग्निरित्यादिमंत्राणां पिप्पलादऋषिः गायत्री छन्दः
कालाग्निरुद्रो देवता भस्माभिमंत्रणे विनियोगः। (Now recite the following mantra 3 times.)
ओंम् अग्निरिति भस्म वायुरिति भस्म जलमिति भस्म स्थलमिति भस्म व्योमेति भस्म सर्वङ्हवा इदं भस्म मन एतानि चक्षूषि भस्मानि।। इति त्रिरभिमंत्र्य,

आपोज्योतिरित्यस्य प्रजापतिऋषिः यजुश्छन्दः

ब्रह्माग्निवाय्वादित्याः भस्मनि जलासेचने विनियोगः।

ओम् आपोज्योतिरसोऽमृतं ब्रह्म भूर्भुवः स्वरोम्।। इति भस्मनि जलं निषिच्य मर्दयित्वा (Sprinkle some water to bhasma by reciting the given mantra.)
मानस्तोक इत्यस्य कुत्सऋषिः जगती छन्दः एकरुद्रो देवता भस्मोद्धरणे विनियोगः ?
(Mix the bhasma reciting the given mantra.)

मानस्तोके तनये मान आयुषि मानोगोषु मानो अश्वेषु रीरिषः।
मानो वीरान् रुद्र भामिनोऽवधीर्हविष्मन्तः सदमित्त्वा हवामहे।।

इति भस्म मध्यांगुलित्रयेणादाय, (Using index, middle & ring fingers, take bhasma and apply it to forehead, chest, navel, throuat/ neck, right shoulder, right elbow, wrist and left shoulder, elbow and wrist, back. Chant the following mantras.)
त्र्यंबकमित्यस्य वसिष्ठऋषिः अनुष्टुप् छन्दः त्र्यंबकोदेवता, कश्यपश्येत्यस्य नारायणऋषिः उष्णिक् छन्दः आशीर्देवता भस्मत्रिपुंड्रधारणे विनियोगः।

ओम्, त्र्यंबकं यजामहे सुगन्धिंपुष्टिवर्धनम्।
उर्वारुकमिव बंधनान्मृत्योर्मुक्षीयमामृतात्।।
कश्यपश्य त्र्यायुषं जमदग्नेस्त्र्यायुषम्।
यद्देवानां त्र्यायुषं तन्मे अस्तु त्र्यायुषम्।।

मन्त्रावृत्या,

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

ललाटहृदयनाभिकंठांसदक्षिणबाहुमूलमध्यमणिबंधवामबाहुमूल मध्यमणिबंधपृष्ठशिरः सु पृथक् पृथक् त्रिपुंड्राणि धृत्वा हस्तौ प्रक्षाल्य तज्जलमाचमेत् ।।इति।। (Wash the hands. End)

।। इति भस्मधारणम् ।।

ಭಸ್ಮಧಾರಣವಿಧಿ

ಆಚಮನವನ್ನು ಮಾಡಿ.

- ಪ್ರಾಣಾಯಾಮವನ್ನು ಮಾಡಿ.
- ಸಂಕಲ್ಪವನ್ನು ಮಾಡಿ. (ಇಲ್ಲಿ ಆಯಾ ದಿವಸ ಸಂವತ್ಸರ, ಅಯನ, ಋತು, ಮಾಸ ಪಕ್ಷ ಇತ್ಯಾದಿಗಳನ್ನು ಉಚ್ಚರಿಸಬೇಕು.
- ಕೆಳಗಿನ ಮಂತ್ರಗಳನ್ನು ಪಠಿಸಿ, ಬಲಗೈಯಿಂದ ಭಸ್ಮವನ್ನು ತೆಗೆದುಕೊಂಡು ಎಡಗೈಯಲ್ಲಿ ಹಾಕಿಕೊಂಡು ಬಲಗೈಯನ್ನು ಮುಚ್ಚಿ ಕೆಳಗಿನ ಮಂತ್ರಗಳಿಂದ ಅಭಿಮಂತ್ರಿಸಿ.
- ಕೆಳಗೆ ಹೇಳಿದ ಮಂತ್ರವನ್ನು ಮೂರುಸಾರಿ ಹೇಳಿ ಅಭಿಮಂತ್ರಿಸಬೇಕು.
- ಮಂತ್ರವನ್ನು ಹೇಳುತ್ತ ಭಸ್ಮವನ್ನು ಕಲಿಸಿ.
- ಮಂತ್ರವನ್ನು ಪಠಿಸುತ್ತ, ಮಧ್ಯದಮೂರುಬೆರಳುಗಳಿಂದ ಭಸ್ಮವನ್ನು ತೆಗೆದುಕೊಂಡು ಹಣೆಗೆ, ಕಂಠ, ಎದೆ, ನಾಭಿ, ಬಲಭುಜ, ಮೊಣಕೈ, ಮುಂಗೈ ಮತ್ತು ಎಡಭುಜ, ಮೊಣಕೈ, ಮುಂಗೈ, ಪೃಷ್ಠಭಾಗಕ್ಕೆ ಹಚ್ಚಬೇಕು.
- ಕೈಯನ್ನು ತೊಳೆದುಕೊಂಡು, ಅದೆ ಜಲವನ್ನು ಪ್ರಾಶನಮಾಡಬೇಕು

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

।। अथ यज्ञोपवीतधारणविधिः

आचमनम् । (Do aachamanam)

पाणायामः । (Do Pranaayama)

सङ्कल्पः - (Details of that day by referring to a "Panchangam" (and place).) (देशकालौ संकीर्त्य) मम श्रौतस्मार्तविहित नित्यकर्मानुष्ठानयोग्यताफलसिद्धिद्वारा ब्रह्मवर्चसः अभिवृद्यर्थं यज्ञोपवीतधारणं करिष्ये। इति सङ्कल्प्य।

आपोहिष्ठेति तिसृणां सिन्धुद्वीपऋषिः गायत्री छन्दः आपोदेवता यज्ञोपवीतक्षालने विनियोगः। (Wet the sacred thread chanting the given mantra)

ओम् आपोहिष्ठामयोभुवः। तान ऊर्जे दधातन। महेरणाय चक्षसे। योवः शिवतमोरसः। तस्यभाजयतेहनः। उशतीरिव मातरः। तस्मा अरङ्गमामवः। यस्यक्षयायजिन्वथ आपो जनयथाचनः।

तत्सवितुरित्यस्य विश्वामित्रऋषिः गायत्री छन्दः सविता देवता यज्ञोपवीताभिमन्त्रणे विनियोगः।

ओं तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि।। धियोयोनः प्रचोदयात्।।१।।

(Hold the wet secread thread in your hand transfer power to it (abhimantraNam) by chanting the given mantra.)

- ಆಚಮನವನ್ನು ಮಾಡಿ.
- ಪ್ರಾಣಾಯಾಮವನ್ನು ಮಾಡಿ.
- ಸಂಕಲ್ಪವನು ಮಾಡಿ. (ಇಲ್ಲಿ ಆಯಾ ದಿವಸ ಸಂವತ್ಸರ, ಅಯನ, ಋತು, ಮಾಸ ಪಕ್ಷ ಇತ್ಯಾದಿಗಳನ್ನು ಉಚ್ಚರಿಸತಕ್ಕದ್ದು.)
- ಮಂತ್ರವನ್ನು ಉಚ್ಚರಿಸುತ್ತ, ನೀರಿನಿಂದ ಯಜ್ಞೋಪವೀತವನ್ನು ತೊಳೆಯಿರಿ.
- ಬಲಗೈಯಲ್ಲಿ ಯಜ್ಞೋಪವೀತವನ್ನು ಇಟ್ಟುಕೊಂಡು ಎಡಗೈಯಿಂದ ಮುಚ್ಚಿ ಗಾಯತ್ರೀಮಂತ್ರವನ್ನು ಉಚ್ಚರಿಸುತ್ತ ಅಭಿಮಂತ್ರಿಸಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

पलाशपत्रे निधाय

(Place the sacred on a palasha leaf and recite the following mantra)

ओंकारं प्रथमतन्तौ सन्यसामि। अग्निं द्वितीयतन्तौ सन्यसामि। नागान् तृतीयतन्तौ सन्यसामि। सोमं चतुर्थतन्तौ सन्यसामि। पितृन् पञ्चमतन्तौ सन्यसामि। ब्रह्माणं षष्ठमतन्तौ सन्यसामि। वायुं सप्तमतन्तौ सन्यसामि। सवितारम् अष्टमतन्तौ सन्यसामि। सर्वविबुधान् नवमतन्तौ सन्यसामि। इति यज्ञोपवीतस्य नवसु तन्तुषु तन्तुदेवता संयोज्य। ओम् ब्रह्माणं प्रथमावृत्तौ सन्यसामि। ओम् विष्णुं द्वितीयावृत्तौ सन्यसामि। ओम् महेश्वरं तृतीयावृत्तौ सन्यसामि। इति त्रीन्मन्त्रान् त्रिसूत्रीकृतैकैकसूत्रे विन्यस्य ग्रन्थौ रुद्रं न्यसामि इति रुद्रं विन्यस्य।

गायत्रीमन्त्रेण दशवारमंत्रिताभिरद्भिः संप्रोक्ष्य। (Chant gayatri mantra 10 times and transfer some more power to the sacred thread placed on the leaf.)

यज्ञोपवीतमित्यस्य परमेष्ठीऋषिः त्रिष्टुप् छन्दः परमात्मा देवता यज्ञोपवीतधारणे विनियोगः। (Recite the following mantra and wear the sacred thread as follows.)

ओम् यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात्।
आयुष्यमग्र्यं प्रतिमुञ्चशुभ्रं यज्ञोपवीतं बलमस्तु तेजः।।

इति प्रथमं दक्षिणं बाहुमुद्धृत्य पश्चात्कण्ठे धृत्वाचमेत्।

(Wear the sacred thread through your right hand taking it all the way over head to the left shoulder. This is the only procedure to be follwed)

(Do aachamanam)

- ಪಲಾಶದ ಎಲೆಯಲ್ಲಿ (ಅಥವಾ ಬಲಗೈಯಲ್ಲಿ ಯಜ್ಞೋಪವೀತವನ್ನು ಇಟ್ಟುಕೊಂಡು) ಇಟ್ಟು ಕೆಳಗಿನ ಮಂತ್ರಗಳನ್ನು ಉಚ್ಚರಿಸಬೇಕು. ಗ್ರಂಥಿಯಲ್ಲಿ ರುದ್ರನನ್ನು ಆವಾಹಿಸಬೇಕು.
- ಯಜ್ಞೋಪವೀತವನ್ನು ಹತ್ತುಸಾರಿ ಗಾಯತ್ರಿಮಂತ್ರದಿಂದ ಅಭಿಮಂತ್ರಿಸಬೇಕು. (ಬಲಗೈಯಲ್ಲಿ ಯಜ್ಞೋಪವೀತವನ್ನು ಇಟ್ಟುಕೊಂಡು ಎಡಗೈಯಿಂದ ಮುಚ್ಚಿರಬೇಕು).
- ಕೆಳಗಿನ ಮಂತ್ರವನ್ನು ಉಚ್ಚರಿಸಿ ಸೂರ್ಯನಿಗೆ ದರ್ಶಿಸಿ ಧರಿಸಬೇಕು.
- ಯಜ್ಞೋಪವೀತಧಾರಣೆಯನ್ನು ಹಾಕಿಕೊಳ್ಳುವರೀತಿ, ಮೊದಲು ಬಲಗೈಯಲ್ಲಿ ಹಾಕಿ ನಂತರ ಕಂಠದಲ್ಲಿ ಹಾಕಿಕೊಳ್ಳಬೇಕು.
- ಆಚಮನವನ್ನು ಮಾಡಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

गृहस्थाश्रमयोग्यता सिद्ध्यर्थं द्वितीय यज्ञोपवीतधारणे विनियोगः।

प्रत्युपवीतं मन्त्रावृत्तिराचमन कार्यम्। ततोजीर्णं यज्ञोपवीतम्।

एतावद्दिनपर्यन्तं ब्रह्मत्त्वं धारितं मया।

जीर्णत्वात्परित्यागो गच्छसूत्रयथा सुखम्।।

उपवीतं शिरोमार्गेण निस्सार्य जले विसृज्य, (Remove the old / torn or tattered sacred thread from above and put it in water. Chant the above mantra.)

यस्यस्मृत्याच अनेन यज्ञोपवीतधारणकर्मणा भगवान् श्री परमेश्वरः प्रीयताम्। (Ending by reciting "yasyasmrutyaa")

।। इति यज्ञोपवीतधारणविधिः।।

*** Adorement of the Yajnopaveeta/sacred thread (When one can change?):**

1) On the day of Upakarma, sacred thread has to be necessarily changed.

2) If it tears or becomes useless: If it tears or becomes useless, as it happens sometimes, it should be replaced at once, and the new one should be worn with the chanting of the proper *sankalpa* and mantras.

3) Valid reason is a must: The yajnopaveetam should not be changed without a valid reason. Before commencement of rituals like Upanayana, Vivaha, Graha Pravesa, Specific Homams and Sraaddha karyams, the pradhaana karta has to change his sacred thread. Of course after one's tainted period gets over, he has to necessarily have a new one.

4) Tying keys, dollars: Tying keys, pins or dollar coins to the yajnopaveeta is strictly prohibited.

- ಗ್ರಹಸ್ಥಾಶ್ರಮಿಗಳು ದ್ವಿತೀಯ ಯಜ್ಞೋಪವೀತವನ್ನು ಧರಿಸುವುದು.
- ಕೆಳಗಿನ ಮಂತ್ರವನ್ನು ಉಚ್ಚರಿಸಿ, ಜೀರ್ಣವಾದ ಉಪವೀತವನ್ನು ತಲೆಯಿಂದ ಹಾಯಿಸಿ (ಮೇಲಿಂದ) ತೆಗೆದು ನೀರಿನಲ್ಲಿ ಹಾಕಬೇಕು.
- ಯಸ್ಯಸ್ಮೃತ್ಯಾ... ಮಂತ್ರವನ್ನು ಪಠಿಸಿ, ಒಂದು ತೀರ್ಥದಸೌಟು ನೀರನ್ನು ಬಲಗೈಯಿಂದ ತಟ್ಟೆಯಲ್ಲಿ ನೀರನ್ನು ಬಿಡಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

श्री गुरुभ्योऽ नमः।

प्रातः सन्ध्या (१)

१) (२) माषमात्रजलं ब्राह्मतीर्थेनाचमेत्। त्रिभिः पीत्वा पाणिम्प्रक्षाल्य, अङ्गुष्ठमूलेनास्योपरिश्मश्रूणिद्विरुन्मृज्य। सव्यपाणिं पादौ शिरस्वाद्भिः स्पृष्ट्वा। वामपाणौ त्रिर्जलं निक्षप्य। अङ्गुष्ठतर्जनीभ्यां नासापुटे, अङ्गुष्ठमध्यमाभ्यां चक्षुषी। अङ्गुष्ठानामिकाभ्यां श्रोत्रे। अङ्गुष्ठकनिष्ठिकाभ्यां नाभि। करतलेन हृदयादि। सर्वाङ्गुलीभिः शिरः। हस्ताग्रैरंसावप उपस्पृशेत्। (Do aachamana, take some water and wash your hands, touch your legs and head with the right hand. Sprinkle water on left hand thrice. Using right thumb and right index finger touch the base of the nose. Using right thumb and right middle finger touch your eyes. Using right thumb and ring finger touch your ears. Using right thumb and little finger touch your navel. Using right palm touch your chest. Using all the fingers of right hand touch your head.)

(३) आचमनम् (sit in a squatting position, facing east or north. The hands should be
between the knees. Bend all the fingers other than the thumb and the small finger slightly so
that the palm makes a hollow. Take a very small quantity of water in the palm and sip, reciting
the following three mantras (one sip for each mantra. Add "Om" before each mantra.))

ಮುಂಜಾವಿನಲ್ಲಿ ನಕ್ಷತ್ರಗಳು ಇರುತ್ತಿರಲು ಪ್ರಾತಃ ಸಂಧ್ಯೆಯನ್ನು ಮಾಡುವದು ಉತ್ತಮವು. ನಕ್ಷತ್ರಗಳು ಕಾಣದಂತಾಗಿ ಸೂರ್ಯೋದಯವಾಗುವದಕ್ಕಿಂತ ಪೂರ್ವದಲ್ಲಿ ಮಾಡುವದು ಮಧ್ಯಮ. ಸೂರ್ಯೋದಯವಾದ ಮೇಲೆ ಮಾಡುವದು ಅತ್ಯಂತಾಧಮವೆಂದು ಗೌತಮ ಋಷಿಗಳು ಹೇಳಿರುವರು

ಆಚಮನದ ರೀತಿಯು ಹೆಬ್ಬೆರಳನ್ನೂ ಕಿರಿಬೆರಳನ್ನು ಬಿಟ್ಟು ಉಳಿದ ಬೆರಳುಗಳನ್ನು ಕೂಡಿಸುವದರಿಂದುಟಾಗುವ ಗೋಕರ್ಣಕಾರವಾದ ಹಸ್ತದಲ್ಲಿ ಉದ್ದಿನಕಾಳು ಮುಳುಗುವಷ್ಟು ನೀರನ್ನು ಹಾಕಿಕೊಂಡು, ಬ್ರಾಹ್ಮಣನು ಅಂಗುಷ್ಟದ ಬುಡದ ಮಾರ್ಗ (ಬ್ರಹ್ಮತೀರ್ಥ)ದಿಂದ ಮೂರು ಸಾರಿ ನೀರು ಕುಡಿಯಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

केशवाय स्वाहा , नारायणाय स्वाहा , माधवाय स्वाहा

गोविन्दाय नमः	–	Wash right hand.
विष्णवे नमः	–	Wash left hand.
मधुसूदनाय नमः	–	Touch upper lip
त्रिविक्रमाय नमः	-	Touch lower lip.
वामनाय नमः	-	Touch right cheek.
श्रीधराय नम :	-	Touch left cheek.
हृषीकेशाय नम :	-	Namaskar mudra(Join palms)
पद्मनाभाय नम :	–	Tough your thighs
दामोदराय नमः	–	Touch head
सङ्कर्षणाय नमः	–	Touch nose.
वासुदेवाय नमः	–	Touch Right nostril
प्रद्युम्नाय नमः	–	Touch left nostril
अनिरुद्धाय नमः	–	Touch Right eye
पुरुषोत्तमाय नमः	–	Touch left eye
अधोक्षजाय नमः	–	Touch Right ear
नाररिंहाय नमः	-	Touch left ear
अच्युताय नमः	–	Touch navel
जनार्दनाय नमः	–	Touch chest
उपेन्द्राय नमः	-	Touch head
हरये नमः	–	Touch right shoulder
श्री कृष्णाय नमः	-	Touch left shoulder

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

(४) ओङ्कारस्य ब्रह्मा परमात्मा त्रिष्टुब्व्याहृतीनां सप्तानां विश्वामित्रजमदग्निभारद्वाजगौतमात्रिवसिष्ठकश्यपा ऋषयः। अग्निवाय्वादित्यबृहस्पति वरुणेन्द्रविश्वेदेवा देवताः। गायित्र्युगनुष्टुप्बृहती। पङ्क्तिस्त्रिष्टुब्जगत्यश्छन्जांसि, सावित्र्या विश्वामित्रः सवितागायत्री शिरसः प्रजापतिर्ब्रह्माग्निवायवादित्याः प्राणायामे विनियोगः।

* (Bend the index and middle fingers. Press right nostril with the thumb and left nostril with the ring finger and the small finger. First draw in the breath through the left nostril while mentally chanting the following mantra. Then hold the breath, mentally chanting the same mantra again. Let the breath out through the right nostril, again mentally chanting the same mantra. These three actions of inhaling, holding the breath and exhaling, during which the mantra is chanted three times, makes one praaNaayaama.)

ओं भूः, ओं भुवः, ओं स्वः, ओं महः, ओं जनः, ओं तपः, ओं सत्यम्ः, ओं तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि।। धियोयोनः प्रचोदयात्।।१।। ओं आपोज्योतिरसोऽमृतं ब्रह्मभूर्भुवस्वरोम्।। इति मनसा एवं त्रिरुक्त्वा।

ಪ್ರತಿ ನಾಮೋಚ್ಚಾರದಲ್ಲಿ ಓಂಕಾರವನ್ನು ಅನ್ವತಕ್ಕದ್ದು. ಕೇಶವ ನಾರಾಯಣ ಮಾಧವ ಈ ಮೂರು ನಾಮಗಳಿಂದ ಆಚಮನವನ್ನೂ, ಗೋವಿಂದನಾಮದಿಂದ ಬಲಗೈ ಪ್ರಕ್ಷಾಲನೆಯನ್ನೂ, ವಿಷ್ಣುನಾಮದಿಂದ ಎಡಗೈ ಪ್ರಕ್ಷಾಲನೆಯನ್ನೂ ಮಾಡಬೇಕು. ಮಧುಸೂಧನ ತ್ರಿವಿಕ್ರಮ ನಾಮಗಳಿಂದ ತುಟಿಗಳನ್ನು ಸ್ಪರ್ಶಮಾಡಿಕೊಳ್ಳಬೇಕು.

ದಾಮೋದರರದಿಂದ ತಲೆಗೂ, ಸಂಕರ್ಷಣದಿಂದ ಮೇಲ್ತುಟಿಗೂ ನೀರನ್ನು ಪ್ರೋಕ್ಷಿಸಬೇಕು. ತರುವಾಯ ವಾಸುದೇವನಾಮದಿಂದ ಮೂಗಿನ ಬಲಹೊರಳೆಯನ್ನು ಅಂಗುಷ್ಠದಿಂದ ಮುಟ್ಟಬೇಕು. ಪ್ರದ್ಯುಮ್ನದಿಂದ ಎಡ ಹೊರಳೆಯನ್ನು ತರ್ಜನಿಯಿಂದಲೂ, ಅನಿರುದ್ಧ ಪುರುಷೋತ್ತಮ ನಾಮಗಳಿಂದ ನೇತ್ರಗಳನ್ನು ಅಂಗುಷ್ಠ. ಕನಿಷ್ಠಿಕೆಗಳಿಂದಲೂ ಮುಟ್ಟಿಕೊಳ್ಳಬೇಕು. ಜನಾರ್ದನ ನಾಮದಿಂದ ಎದೆಯನ್ನು ಅಂಗೈಯಿಂದಲೂ, ಊದರದಿಂದ ತಲೆಯನ್ನು ಬೆರಳುಗಳಿಂದಲೂ, ಹರಿಕೃಷ್ಣನಾಮಗಳಿಂದ ಭುಜಗಳನ್ನು ಬೆರಳುಗಳ ತುದಿಗಳಿಂದಲೂ ಮುಟ್ಟಿಕೊಳ್ಳಬೇಕು.

ಪ್ರಾಣಾಯಾಮವನ್ನು ಮಾಡುವ ರೀತಿಯು ಎಡಮೂಗಿನಿಂದ ವಾಯುವನ್ನು ಹೊಟ್ಟೆಯೊಳಗೆ ತುಂಬಿಕೊಳ್ಳುವದು ಪೂರಕವು. ವಾಯುವನ್ನು ಅಲ್ಲಿ ತಡೆದು ಇರಿಸುವದೇ ಕುಂಭಕವು. ಈ ಕಾಲದಲ್ಲಿ ಮಂತ್ರವನ್ನು ಜಪಿಸಬೇಕು. ತರುವಾಗ ಬಲಮೂಗಿನಿಂದ ವಾಯುವನ್ನು ಹೊರಗೆ ಹೊರಡಿಸುವದು ರೇಚಕವು. ಈ ಮೂರನ್ನು ಮಾಡುವುದೇಪ್ರಾಣಾಯಾಮವು. ಬಲಗೈ ಐದು ಬೆರಳುಗಳಿಂದಲೂ, ಮೂಗಿನ ತುದಿಯನ್ನು ಹಿಡಿದುಕೊಳ್ಳುವದು ಪ್ರಣವ ಮುದ್ರೆಯು, ಇದು ಗೃಹಸ್ಥ ವಾನಪ್ರಸ್ಥಾಶ್ರಮಿಗಳ ಸರ್ವಪಾಪವನ್ನು ಪರಿಹರಿಸುವದು. ಕನಿಷ್ಠ(ಕಿರಿಬೊಟ್ಟು) ಅನಾಮಿಕಾ (ಕಿರಿಬೆರಳಿರಪಕ್ಕದ್ದು) ಅಂಗುಷ್ಠ (ಹೆಬ್ಬೆರಳು) ಈ ಮೂರರಿಂದ ಮೂಗಿನ ತುದಿಯನ್ನು ಹಿಡಿದುಕೊಳ್ಳವದು. ಓಂಕಾರ ಮುದ್ರೆಯು. ಇದು ಬ್ರಹ್ಮಚಾರಿಗಳಿಗೂ, ಸನ್ಯಾಸಿಗಳಿಗೂ ಉಕ್ತವಾಗಿದೆ. ಈ ರೀತಿಯಾಗಿ ಗಾಯತ್ರಿ ಮಂತ್ರವನ್ನು ಅದರ ಶಿರಸ್ಸಿನೊಡನೆಯೂ, ವ್ಯಾಹೃತಿಗಳೊಡನೆಯೂ ಪ್ರತಿಪದಕ್ಕೂ ಓಂಕಾರವನ್ನು ಕೂಡಿಸಿ, ಮೂರು ಸಾರೆ ಉಚ್ಚಾರಮಾಡಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

(५) अद्यशुभे शोभने मुहूर्त श्री श्वेतवराहकल्पे वैवस्वतमन्वन्तरे कलियुगे प्रथमचरणे भरतवर्षे भरतखण्डेजम्बूद्वीपे ब्रह्मणो द्वितीयपरार्धे पुण्योदये दण्डकारण्ये देशे गोदावर्याः दक्षिणे तीरे शालिवाहनशके बौद्धावतारे रामक्षेत्रे अस्मिन् वर्तमाने व्यावहारिके चान्द्रमानेन संवत्सरस्य .....अयने....ऋतौ....मासे.....पक्षे.....तिथौ.....योगे..... करणे..... वासरे.....दिवसनक्षत्रे वर्तमाने एवं गुणविशेषण विशिष्टायां शुभतिथौ ममोपात्तदुरितक्षयद्वारा श्री परमेश्वरप्रीत्यर्थं प्रातःकालसन्ध्योपासनम् अहं करिष्ये। (Wherever a blank is left, it should be filled up with the particulars / details of that day by referring to a "Panchangam".)

(६) अथावाहनम्।। (With the following mantra invoke gaayatri devi in the heart by means of the
aavaahani mudra, holding two hands together without closing them.)

गायत्रीं त्र्यक्षरां बालां साक्षसूत्रकमण्डलुम्।
रक्तवस्त्रां चतुर्हस्ता हंसवाहनसंस्थिताम्।
ऋग्वेदेन कृतोत्सङ्गां लातव्यजसगोत्रजाम्।
ब्रह्माणीं ब्रह्मदैवत्या ब्रह्मलोकनिवासिनीम्।
आवाहयाम्यहं देवीमायान्तीं सूर्यमण्डलात्।
आगच्छ वरदे देवी त्र्यक्षरे ब्रह्मवादिनि।
गायत्रीछन्दसां मातः ब्रह्मयोने नमोस्तुते।।

(७) (Take one spoon of water in the right palm, chant the following mantra and consume it.) सूर्यश्चेति ब्रह्मासूर्यः प्रकृतिमन्त्राचमने विनियोगः।। **"ओम् सूर्यश्च मामन्युश्च मन्युपतयश्च मन्युकृतेभ्यः पापेभ्यो रक्षन्तां यद्रात्र्या पापमकार्षं मनसा वाचा हस्ताभ्यां पद्भ्याम् उदरेण शिश्ना रात्रिस्तदवलम्पतु यत्किञ्चदुरितं मयि इदमहं मामृतयोनौ सूर्ये ज्योतिषि जुहोमि स्वाहा"** ।।इति जलं पीत्वा आचम्य।।

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

(८) आपोहिष्ठेति तिसृणां सिन्धुद्वीपो गायत्र्यापो मार्जने विनियोगः।। (Sprinkle water on the specified part of the body with ring finger while chanting the below mantra)

ओम् आपोहिष्ठामयोभुवः (head) तान ऊर्जे दधातन (legs)। महेरणाय चक्षसे(chest)। योवः शिवतमोरसः (chest)। तस्यभाजयतेहनः (legs)उशतीरिव मातरः (head)। तस्मा अरङ्गमामवः (head)। यस्यक्षयायजिन्वथ (chest)। आपो जनयथाचनः (legs)?

(९) द्रुपदा दिवेति प्रजापतिरनुष्टुप पापपुरुषविसर्जने विनियोगः

(Take a spoon of water in the left palm, close it with the right palm, chant the below mantra, then take it near the nose and throw it to your left.)

द्रुपदा दिवमुमुचानः स्विन्नःस्नातो मलादिव ।
पूतंपवित्रेणेवाज्य मापश्शुन्धन्तु मैनसः ।।

* आचमनम् – (do aachamanam)

ಇಲ್ಲಿ ಆಯಾ ದಿವಸ ಸಂವತ್ಸರ, ಅಯನ, ಋತು, ಮಾಸ ಪಕ್ಷ ಇತ್ಯಾದಿಗಳನ್ನು ಉಚ್ಚರಿಸತಕ್ಕದ್ದು.

- ಗಾಯತ್ರಿಯ ಆವಾಹನೆಯನ್ನು ಕೆಳಗಿನ ಮಂತ್ರವನ್ನು ಪಠಿಸುತ್ತ ಮಾಡಿಕೊಳ್ಳಿ.
- ಒಂದು ತೀರ್ಥದಸೌಟನಿಂದ ನೀರನ್ನು ಬಲಗೈಯಲ್ಲಿ ಹಾಕಿಕೊಂಡು, ಕೆಳಗಿನ ಮಂತ್ರವನ್ನು ಪಠಿಸಿ ಬಲಗೈಯಲ್ಲಿರುವ ಜಲವನ್ನು ಕುಡಿಯಿರಿ.
- ತೀರ್ಥದ ಸೌಟನಿಂದ ನೀರನ್ನು ತೆಗೆದುಕೊಂಡು ಕೆಳಗೆ ಹೇಳಿದ ಮಂತ್ರದಿಂದ ಸೂಚಿಸಿದ ಸ್ಥಾನಗಳಿಗೆ ನೀರಿನಿಂದ ಪ್ರೋಕ್ಷಿಸಿಕೊಳ್ಳಿ.
- ದ್ರುಪದಾ ದಿವ ಮಂತ್ರದಿಂದ ನೀರನ್ನು ಎಡಗೈಯಲ್ಲಿ ಹಾಕಿಕೊಂಡು ಬಲಗೈಯಿಂದ ಮುಚ್ಚಿ, ಆಮೇಲೆ ಮೂಗಿನ ಸಮೀಪಕ್ಕೆ ಒಯ್ದು ಎಡಭಾಗದಲ್ಲಿ ಚಲ್ಲಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

(१०) तत्सवितुर्विश्वामित्रो गायत्री सवितादेवता प्रातः कालार्घ्यप्रदाने विनियोगः।। ततस्तिष्ठन् सप्रणवव्याहृती पूर्वां गायत्रीमुच्चार्य त्रिरर्घ्यं दद्यात्

(Stand facing the sun, take water in both the palms and pour it from in between the palms or if you cannot hold water in the palm, you may pour it from a bowl into another bowl kept on the floor. But the bowl from which water is poured should be held with both hands (palms).)

ओं भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि। धियोयोनः प्रचोदयात्।।

श्रीसूर्यनारायणपरमात्मने इदमर्घ्यं समर्पयामि।। इति त्रिवारम्।।

जलेनासादित्यो ब्रह्मेत्यात्मानं परिषिञ्चेत्प्रदक्षिणं परिक्रम्य उपविश्य आचमेत्।।

(Now take a little water in the palm, stand up and rotate the palm around the head. Then sit down and do aachamanam.)

ಅರ್ಘ್ಯಪ್ರದಾನವಿಧಿಯು ಬ್ರಾಹ್ಮಣನು ಪೂರ್ವಾಭಿಮುಖವಾಗಿ ಕುಳಿತು ಸಂಧ್ಯಾವಂದನೆಯನ್ನು ಮಾಡಿ ಸೂರ್ಯನಿಗೆ ಎದುರಾಗಿ ನಿಂತು ಕೈಯಲ್ಲಿ ನೀರನ್ನು ತೆಗೆದುಕೊಂಡು ಗಾಯತ್ರಿಮಂತ್ರಿದಿಂದ ಅಭಿಮಂತ್ರಿಸಿ, ಆಕಳ ಕೋಡುಗಳ ಎಷ್ಟು ಎತ್ತರಿರುವವೋ ಅಷ್ಟು ಎತ್ತರ ಸರಿಯಾಗಿ ಕೈಗಳನ್ನೆತ್ತಿ ಜಲಮಧ್ಯದಲ್ಲಿ (ತಾಮ್ರಪಾತ್ರೆಯಲ್ಲಿ) ಅರ್ಘ್ಯವನ್ನು ಬಿಡತಕ್ಕದ್ದು. ಮಧ್ಯಾಹ್ನದಲ್ಲಿ ನೆಟ್ಟಗೆ ನಿಂತು ಅರ್ಘ್ಯೋದಕವನ್ನು ನೀರಿನಲ್ಲಿ (ತಾಮ್ರಪಾತ್ರೆಯಲ್ಲಿ) ಬಿಡಬೇಕು. ಒಂದು ವೇಳೆ ನೀರು ಸಿಕ್ಕದೆ ಹೋದರೆ ಪಾತ್ರೆ ಅಥವಾ ನೀರನ್ನು ಸಿಂಪಡಿಸಿದ ಸ್ಥಳದಲ್ಲಿಯಾದರೂ ಕೊಡಬೇಕು. ಸಾಯಂಕಾಲದಲ್ಲಿ ಕುಳಿತು ಭೂಮಿಯಲ್ಲಿ ಅರ್ಘ್ಯವನ್ನು ಕೊಡಬೇಕು. ಅರ್ಘ್ಯೋದಕದಿಂದ ಕಣ್ಣುಗಳನ್ನು ಸ್ಪರ್ಶಮಾಡಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

(११) ततोत्थाय भूम्यां लग्नपार्ष्णिः स्वस्तिकाकारपाणिः सूर्याभिमुखो वक्ष्यमाणैश्चतुर्भिर्मन्त्रैः उपस्थानं कार्यम्। उद्वयन्तमः इत्यस्याः प्रस्कण्वोऽनुष्टुप् उदुत्यं प्रस्कण्वोगायत्रीचित्रं कुत्पोङ्गिरसस्त्रिष्टुप् तच्चक्षुर्दध्यङ्गथर्वणः पङ्क्तिः सूर्यः सूर्योपस्थाने विनियोगः। (Pray to sun to return to His abode, stand facing east, join the palms and salute the Paramaatman who is shining at the centre of the rising sun. chanting the following mantras)

ओम् उद्वयन्तमसस्परिस्वः पश्यन्त उत्तरम्।
देवन्देवत्रासूर्यमगन्मज्योतिरुत्तमम्।।१।।
उदुत्यं जातवेदसन्देवंवहन्तिकेतवः। दृशेविश्वायसूर्यम्।।२।।
चित्रन्देवानामुदगादनीकंचक्षुर्मित्रस्यवरुणस्याग्नेः।
आप्राद्यावापृतथिवी अन्तरिक्षञ्सु सूर्यआत्मा जगतस्तस्थुषश्च।।३।।
तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत्।
पश्येमशरदः शतन्जीवेम शरदः शतञ्सु श्रृणुयाम शरदःशतम्।।४।।

इत्युपस्थाय।

(१२) तेजोसीत्यस्य परमेष्ठी आपोयजुर्गायत्र्यावाहने विनियोगः। (With the following mantra, invoke gaayatri devi in the heart by means of the Aavaahani mudra)

ओम् तेजोसि शुक्रमस्यमृतमसिधामनामासि।
प्रियं देवानामनादृष्टं देवयजनम्।।१।।

गायत्र्युपस्थानम्। गायत्र्यस्येकपदी।। द्विपदी।त्रिपदी।चतुष्पद्यसे। नहिपद्यसे।नमस्ते तुरीयाय। दर्शिताय पदाय। परोजसे। सावदोमाप्रापत्। ततोन्यासः।। तत्सवितुरङ्गुष्ठाभ्यां नमः (Touch the thumb of both hands with the index finger of respective hands.)।वरेण्यं तर्जिनीभ्यां नमः (Touch the index finger of both hands with the thumb of respective hand.)? भर्गोदेवस्य मध्यमाभ्यां नमः (Touch the middle finger of both hands with the thumb of respective

ಸೂರ್ಯಾಭಿಮುಖವಾಗಿ ನಿಂತುಕೊಂಡು, ಸ್ವಸ್ತಿಕಾಕಾರಪಾಣಿಯಾಗಿ ಕೆಳಗೆ ಹೇಳಿದ ಮಂತ್ರಗಳನ್ನು ಪಠಿಸಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

hand.) धीमहि अनामिकाभ्यां नमः (Touch the ring finger of both hands with the thumb of respective hand.) । धियो योनः कनिष्टिकाभ्यां नमः (Touch the little finger of both hands with the thumb of respective hand.) प्रचोदयात् करतलकरपृष्ठाभ्यां नमः (Rub the palms against each other and back of the palms against each other.) । ओम् तत्सवितुर्हृदयाय नमः (Touch your chest.) ।वरेण्यं शिरसे स्वाहा (Touch your head.) । भर्गोदेवस्य शिखायैवषट् (Touch your tuft (Shikhaa).) ।धीमहि कवचायहुम् (Shoulder fronts but with opposite hands.) ।धियो योनः नेत्रत्रयायौषट् (Touch your eyes.) प्रचोदयात् अस्त्रायःपट (Rotate your hand around the head.)?

गायत्र्या गायत्रीछन्दः विश्वामित्रऋषिः सवितादेवता रक्तवर्णा (Pray to the rising sun who is red in color.) अग्निर्मुखम् (Touch the mouth with right hand.) । ब्रह्मा शिरः (Touch the head.) ।विष्णुर्हृदयम् (Touch the chest.) । रुद्रश्शिखा (Touch the tuft (Shikhaa)) पृथिवी योनिः प्राणापानव्यानोदान समानसप्रणवा सांख्यायनसगोत्रा शुक्लवर्णा। गायत्री चतुर्विंशत्यक्षरा त्रिपदा षट्कुक्षिः पञ्चशीर्षा यथाशक्तिः गायत्रीमन्त्रजपं करिष्ये।

ಎರಡೂಕೈಯಲ್ಲಿರುವ ಹೆಬ್ಬೆರಳುಗಳನ್ನು ತೊರುಬೆರಳಿನಿಂದ ಸ್ಪರ್ಶಿಸಿ.
ತೊರುಬೆರಳುಗಳನ್ನು ಹೆಬ್ಬೆರಳುಗಳಿಂದ ಸ್ಪರ್ಶಿಸಿ., ಮಧ್ಯದಬೆರಳುಗಳನ್ನು ಹೆಬ್ಬೆರಳುಗಳಿಂದ ಸ್ಪರ್ಶಿಸಿ.,ಉಂಗುರಬೆರಳನ್ನು ಹೆಬ್ಬೆರಳುಗಳಿಂದ ಸ್ಪರ್ಶಿಸಿ, ಕಿರುಬೆರಳನ್ನು ಹೆಬ್ಬೆರಳುಗಳಿಂದ ಸ್ಪರ್ಶಿಸಿ,ಎರಡೂ ಹಸ್ತಗಳ ಕೆಳಭಾಗ ಮತ್ತು ಮೇಲ್ಭಾಗವನ್ನು ಸ್ಪರ್ಶಿಸಿಕೊಳ್ಳಿ, ಹೃದಯವನ್ನು ಸ್ಪರ್ಶಿಸಿಕೊಳ್ಳಿ, ತಲೆಯನ್ನು ಸ್ಪರ್ಶಿಸಿಕೊಳ್ಳಿ, ಶಿಖೆಯನ್ನು ಸ್ಪರ್ಶಿಸಿಕೊಳ್ಳಿ,ಬಲಗೈಯಿಂದ ಎಡಭುಜವನ್ನು, ಎಡಗೈಯಿಂದ ಬಲಭುಜವನ್ನು ಸ್ಪರ್ಶಿಸಬೇಕು. (ಏಕಕಾಲದಲ್ಲಿ) ಕಣ್ಣುಗಳನ್ನು ಸ್ಪರ್ಶಿಸಬೇಕು. ತಲೆಯಸುತ್ತಲು ಪ್ರದಕ್ಷಿಣಾಕಾರದಲ್ಲಿ ಬಲಗೈಯನ್ನು ಸುತ್ತಿ, (ಚಿಟಿಕೆಯನ್ನು ಹೊಡೆದು) ಚಪ್ಪಾಳೆಯನ್ನು ಒಂದು ಸಾರಿ ಹೊಡೆಯಬೇಕು.
(ಅಗ್ನಿರ್ಮುಖಮ್) ಮುಖವನ್ನು ಮುಟ್ಟಬೇಕು., ತಲೆಯನ್ನು ಮುಟ್ಟಬೇಕು, ಹೃದಯವನ್ನು ಮುಟ್ಟಬೇಕು,ಶಿಖೆಯನ್ನು ಮುಟ್ಟಬೇಕು,

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri

(१३) अथ ध्यानम्। (Pray, chant the below verse.)

मुक्ताविद्रुमहेमनीलधवलच्छायैर्मुखैस्त्रीक्षणैः

युक्तामिन्दुकलानिबद्धमुकुटां तत्त्वार्थवर्णात्मिकाम्।

गायत्रींवरदाभयाङ्कुशकशांशूलंकपालङ्गुणम्

शङ्खंचक्रमथारविंदयुगलं हस्तैर्वहन्तीं भजे।।

इति ध्यात्वा, मुद्राः प्रदर्शयेत्। सुमुखं सम्पुटञ्चैव विततं विस्तृतंतथा। द्विमुखं त्रिमुखञ्चैव चतुष्पञ्चमुखंतथा षण्मुखोऽधोमखञ्चैव व्यापिकाञ्चलिकं तथा। शकटं यमपाशञ्च ग्रन्थितं चोन्मुखोन्मुखम्। प्रलम्बं मुष्ठिकञ्चैव मत्स्यः कूर्मोवराहकं सिंहाक्रान्तं महाक्रान्तं मुद्गरं पल्लवन्तथा।

(१४) जपलक्षणम् – अनामिकमध्यमपर्वारभ्य दशभिर्गणयेत्।

तस्मात्प्रदक्षिणमनामिकापर्यन्तम् (पुनः पूर्ववत्) अधिकश्चेदक्षमालादिना ओम् कारमाध्यन्तयोः सम्पुटीकरणम्। (In the morning, the right hand should be held level with the navel. Afternoon, it should be level with the chest and in the evening it should be level with the nose. The right hand (palm) with which you count should be covered with a piece of cloth and the counting should be started from the ring finger. Also "Om" should be included at the beginning and end of the mantra.)

- ಧ್ಯಾನವನ್ನು ಮಾಡಿ, ಕೆಳಗಿನ ಶ್ಲೋಕವನ್ನು ಪಠಿಸಿ.
- ಗಾಯತ್ರೀ ಜಪಪ್ರಕಾರವು ಪ್ರಾತಃಕಾಲದಲ್ಲಿ ನಾಭಿಯ ಮೇಲೆಯೂ ಮಧ್ಯಾಹ್ನಕಾಲಕ್ಕೆ ಹೃದಯಸಮಾನವಾಗಿಯೂ, ಸಾಯಂಕಾಲದಲ್ಲಿ ನಾಸಾಗ್ರಹದಲ್ಲಿಯೂ ವಸ್ತ್ರದಿಂದ ಮುಚ್ಚಿದ ಬಲಹಸ್ತವನ್ನು ಇಟ್ಟು ಅದರ ಅನಾಮಿಕೆಯ ಮಧ್ಯದ ಗಣ್ಣಿನಿಂದ ಪ್ರಾರಂಭಮಾಡಿ ಕ್ರಮವಾಗಿ ಪ್ರದಕ್ಷಿಣಾಕಾರವಾಗಿ ಅಂಗುಷ್ಠದಿಂದ ಮುಟ್ಟುತ ತರ್ಜನಿಯ ಬುಡದ ಗಣ್ಣಿನವರೆಗೆ ಒಟ್ಟು ೨೮ ಗುಣ್ಣುಗಳನ್ನು ಎಣಿಸಬೇಕು. ಮಧ್ಯದಬೆರಳಿನ ಕೆಳಗಿನ ಎರಡು ಗಣ್ಣುಗಳನ್ನು ಮೇರುವೆಂದು ತಿಳಿದು ಅವುಗಳನ್ನು ಎಣಿಸಬಾರದು. ಹಾಗೂ ಜಪಕಾಲದಲ್ಲಿ ಮೊದಲು ಓಂಕಾರವನ್ನು ಕಡೆಯಲ್ಲಿ ಓಂಕಾರವನ್ನು ಅನ್ನಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

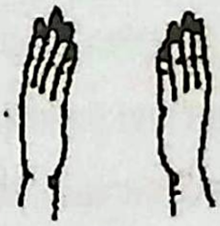
Digitized by Sarayu Trust Foundation Delhi and eGangotri.

सुमुखम्

स्मपुटम्

विततम्

विस्तृतंतथा।



द्विमुखम्

त्रिमुखम्

चतुष्पम्

पंचमुखंताथा

षण्मुखम्

अधोमुखम्

व्यापिकाञ्चलि

शकटम्

यमपाशम्

ग्रन्थितम्

उन्मुखोन्मुखम्

प्रलम्बम्

मुष्ठिकम्

मत्स्यः

कूर्मः

वराहः

सिंहाक्रान्तं

महाक्रान्तं

मुद्गरं

पल्लवम्

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

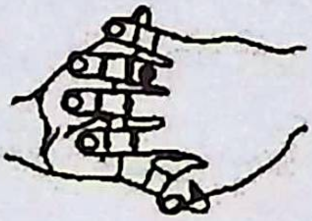
(१५) ओम् भूर्भुवस्वः। तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि। धियोयोनः प्रचोदयात्। ओम् (२८,५४,१०८,१००८ जपसंख्या) श्रीकृष्णार्पणमस्तु।। (The eyes should be half-closed and the mind should be concentrated on the mantra which is to be recited mentally. Morning - facing east. The hands should be covered with the angavastra, or a piece of cloth. The mantra should be chanted mentally without movement of the lips. The mantra should be chanted 28/54/108/1008 times.)

(१६) सुरभिः। ज्ञानम्। शूर्पम्। योनिः। कूर्मः। पङ्कजम्। लिङ्गम्। निर्याणमुद्राश्च। अष्टमुद्राः प्रकीर्तिताः

सुरभिः

ज्ञानम्।

शूर्पम्।



योनिः।

कूर्मः।

पङ्कजम्।

लिङ्गम्।

निर्याणमुद्रा

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

विश्वतश्चक्षुरिति विश्वकर्माभौवनस्पतिस्त्रिष्टुब्विश्वकर्मा आत्म प्रदक्षिणे विनियोगः।

(१७) ओम् विश्वतं श्चक्षुरुतविश्वंतोमुखो विश्वंतो बाहुरुत विंश्वतस्पात्।

सम्बाहुभ्यांधमंतिसम्पतंत्रैर्द्यावा भूमीजनयन्देव एकंः।।१।।

इति प्रदक्षिणम्परिक्रम्य इति (chant the mantra, circumambulate.)

(१८) ओम् प्राच्यै दिशे इन्द्रायनमः (Salute Indra in the East.) ओम् आग्नेयै दिशे अग्नयेनमः (Salute Indra in the East.) ओम् दक्षिणायै दिशे यमायनमः (Salute Yama in the South.) ।ओम् नैऋत्यै दिशे निऋतयेनमः (Salute Nirruti in the South West.) ओम् प्रतीच्यै दिशे वरुणायनमः (Salute Varuna in the West.) । ओम् वायव्यै दिशे वायवेनमः (Salute Vayu in the North West.) ओम् उदीच्यै दिशे सोमायनमः (Salute soma in the North.) ओम् ईशान्यै दिशे ईश्वरायनमः (Salute Iishwara in the North East.) ओम् ऊर्ध्वायैदिशे ब्रह्मणेनमः (Salute Brahma above.) ओम् अधरायै दिशे पृथिव्यैनमः (Salute prithvii below.) ।ओम् अन्तरिक्षायै दिशे श्रीमहाविष्णवेनमः (Salute Mahavishnu up above.) इति दिशश्च देवताश्च नत्वा (After this keep chanting the mantra that follows) सन्ध्यायैनमः। ओम् गायत्र्यैनमः। ओम् सरस्वत्यैनमः। ओम् सर्वाभ्यो देवताभ्यो नमः। गुरुभ्यो मुनिभ्योनमः। ऋषिभ्योनमः। नमो ब्रह्मणे प्रजापतिर्विश्वे देवा जगती जपे विनियोगः। **ओम् नमोब्रह्मणे नमोऽस्त्वग्नये नमः पृथिव्यै नमः ओषधीभ्यः। नमो वाचे नमोवाचस्पतये नमोविष्णवे महते करोमि। नमोस्तुनन्तायसहस्र मूर्तये सहस्र पादाक्षशिरोरबाहवे। सहस्रनाम्नेपुरुषाय शाश्वते सहस्र कोटियुगधारिणे नमः।।**

ಕೆಳಗಿನ ಮಂತ್ರವನ್ನು ಪಠಿಸುತ್ತ ಒಂದು ಪ್ರದಕ್ಷಿಣೆಯನ್ನು ಹಾಕಬೇಕು.

• ದಶದಿಕ್ಕುಗಳಿಗೆ ಹೇಳಿದ ದೇವತೆಗಳನ್ನು ಸ್ಮರಿಸುತ್ತ, ದಶದಿಕ್ಕುಗಳಿಗೆ ಕ್ರಮವಾಗಿ ನಮಸ್ಕರಿಸಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

इति च नत्वोपविश्य देवागातुविद इत्यस्यमनससस्पतिऋषिः विराट् छन्दः वातो देवता उत्तम इत्यस्य वामदेवऋषिः अनुष्टुप् छन्दः गायत्री छन्दः गायत्री देवता द्वयोर्गायत्रीविसर्जने विनियोगः (chant the below verse and mantra.(Gayatri visarjana))

उत्तमे शिखरे जाते भूम्यां पर्वतमूर्धनि।
ब्राह्मणेभ्योऽनुज्ञाता गच्छदेवि यथासुखम्।।
ओम् देवांगातु विदोगातुमित्वागातुमित।।
मनंसस्पत इमन्देवयज्ञङ्ग् स्वाहावातेधाः।।१।।

इति गायत्रीविसृज्य।।

१९) गोत्रप्रवरोच्चारणम्।। ....प्रवरान्वित....गोत्र....कात्यायनसूत्र शुक्लयजुर्वेदान्तर्गतकाण्वशाखाध्यायि....शर्माहं भो सन्ध्ये त्वामभिवादये।। इति स्वस्तिकाकारपाणिभ्यां भुवं संग्रह्य शिरोवनमयेत्।। (Fill in the blanks with your details or particulars. Use "Bho" after your given name. After uttering the pravara touch the ground with both hands and pay salutation.)

(२०) **यस्यस्मृत्याचनामोक्त्या तपः सन्ध्याक्रियादिषु।**
न्यूनं स्मपूर्णतां याति सद्यो वन्दे तमच्युतम्।।
मन्त्रहीनं क्रियाहीनं भक्तिहीनं सुरेश्वर।
यत्कृतन्तु मया देव परिपूर्णं तदस्तुमे।।

इति विष्णुं प्रणम्य प्रार्थ्य च अनेन प्रातः सन्ध्यावन्दनकर्मणा भगवान् तत्सत्परमेश्वरः प्रीयताम्।। ओम् तत्सत् ब्रह्मार्पणमस्तु।। मन्त्रमध्ये क्रियामध्ये विष्णोः स्मरणपूर्वकं। यत्किञ्चित् क्रियते कर्म तत्कर्म सफलङ्कुरु।।विष्णवे नमः।। (Chant the above verse / mantra), pray to god and devote the Sandhyavandanam, to the Almighty.) आचमनम् ।। (do aachamanam)

।। इति प्रातः सन्ध्यावन्दनम् ।।

ತಮ್ಮ ಜನ್ಮನಾಮೋಚ್ಚಾರದ ಮುಂದೆ ಭೋ. ಶಬ್ದವನ್ನು ಅನ್ನಬೇಕು.

• ಯಸ್ಯಸ್ಮೃತ್ಯಾ... ಮಂತ್ರವನ್ನು ಪಠಿಸಿ, ಒಂದು ತೀರ್ಥದಸೌಟು ನೀರನ್ನು ಬಲಗೈಯಿಂದ ತಟ್ಟೆಯಲ್ಲಿ ನೀರನ್ನು ಬಿಡಬೇಕು. ಪರಮಾತ್ಮನಿಗೆ ಸಂಧ್ಯಾವಂದನೆಯನ್ನು ಸಮರ್ಪಿಸಬೇಕು. ಇಲ್ಲಿಗೆ ಪ್ರಾತಃಕಾಲಸಂಧ್ಯೆಯು ಮುಗಿಯಿತು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

।। सूर्यद्वादशनमस्कारा: ।।

आचमनम् (Perform aachamana)

प्राणनायम्य (Do praNaayama)

सङ्कल्प : (Sankalpa, details of that day by referring to a "Panchangam" (and place).)

ममायुरारोग्यैश्वर्याभिवृध्यर्थं श्री सूर्यनारायणात्मकतत्सत्परमेश्वरप्रीत्यर्थं द्वादशनमस्काराख्यं कर्म करिष्ये इति संकल्प्य पात्रे शुद्धजलं गृहीत्वा तत्र गन्धक्षतपुष्पाणि निक्षिप्य, (In a copper vessel / bowl, pour water and add chandana, flowers and akshata to it. And Pray (dhyaana)).

आकृष्णेनेत्यस्य हिरण्यस्तूपऋषि: त्रिष्टुप् छन्द: सविता देवता सूर्यध्याने विनियोग: ।

(Chant the given mantras.)

ओम् आकृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यंच ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ।।
ध्येय: सदा सवितृमण्डलमध्यवर्ती
नारायण: सरसिजासनसन्निविष्ट: ।
केयूरवान् मकरकुण्डलवान् किरीटी हारी
हिरण्मयवपुर्धृतशंखचक्र: ।।

इति सवितारं ध्यात्वा ।

ओं मित्राय नम: । ओं रवये नम: । ओं सूर्याय नम: । ओं भानवे नम: । ओं खगाय नम: । ओं पूष्णे नम: । ओं हिरण्यगर्भाय नम: । ओं मरीचये नम: । ओं आदित्याय नम: । ओं सवित्रे नम: । ओं अर्काय नम: । ओं भास्कराय नम: ।

ओं मित्ररविसूर्यभानुखगपूषतहिरण्यगर्भमरीच्यादित्य सवित्रर्कभास्करेभ्यो नम: । (12 namaskaras by saluting Surya with 12 different names)

विनिता तनयो देव: कर्मसाक्षी सुरेश्वर: ।

सप्ताश्व: सत्परज्जुश्च अरुणो मे प्रसीदतु ।। कर्मसाक्षिणे अरुणाय नम: । इति साष्टाङ्गनत्वा,

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

(chant the above mantra and salute the Surya.)

अनेन द्वादशनमस्काराख्येन कर्मणा भगवान् श्री सवितृनारायणात्मा परमेश्वरः प्रीयताम्। ओं तत्सद्ब्रह्मार्पणमस्तु इति कर्मेश्वारार्पणं कृत्वा, (End by reciting yasya Smrutya.... and dedicate what you have done to God)

अकालमृत्युहरणं सर्वव्याधिविनाशनम्।
सूर्यपादोदकं तीर्थं जठरे धारयाम्यहम्।। इति तीर्थं गृण्हीयात्। (Consume a spoon of water from the copper vessel after chanting the mantra.)

आदित्यस्य नमस्कारं ये कुर्वन्ति दिने दिने।
जन्मान्तरसहस्त्रेषु दारिद्र्यं नोपजायते।।इति।।

।। इति सूर्यद्वादशनमस्काराः।।

- ಆಚಮನವನ್ನು ಮಾಡಿ.
- ಪ್ರಾಣಾಯಾಮವನ್ನು ಮಾಡಿ.
- ಸಂಕಲ್ಪವನ್ನು ಮಾಡಿ. (ಇಲ್ಲಿ ಆಯಾ ದಿವಸ ಸಂವತ್ಸರ, ಅಯನ, ಋತು, ಮಾಸ ಪಕ್ಷ ಇತ್ಯಾದಿಗಳನ್ನು ಉಚ್ಚರಿಸತಕ್ಕದ್ದು.)
- ತಾಮ್ರದಪಾತ್ರೆಯಲ್ಲಿ ನೀರನ್ನು ಹಾಕಿ, ಅದರಲ್ಲಿ ಗಂಧ ಪುಷ್ಪಗಳನ್ನು ಹಾಕಬೇಕು ಮತ್ತು ಪ್ರಾರ್ಥನೆಯನ್ನು ಮಾಡಿ.
- ಕೆಳಗಿನಮಂತ್ರಗಳಿಂದ ಸೂರ್ಯನನ್ನು ಪ್ರಾರ್ಥಿಸಿ.
- ೧೨ ನಮಸ್ಕಾರಗಳನ್ನು ೧೨ ನಾಮಗಳಿಂದ ಮಾಡಿರಿ.
- ನಂತರ ಮಂತ್ರವನ್ನು ಉಚ್ಚರಿಸಿ ಸೂರ್ಯನಿಗೆ ನಮಸ್ಕರಿಸಿ.
- ಯಸ್ಯಸ್ಮೃತ್ಯಾ... ಮಂತ್ರವನ್ನು ಪಠಿಸಿ, ಒಂದು ತೀರ್ಥದಸೌಟು ನೀರನ್ನು ಬಲಗೈಯಿಂದ ತಟ್ಟೆಯಲ್ಲಿ ನೀರನ್ನು ಬಿಡಬೇಕು. ಪರಮಾತ್ಮನಿಗೆ ಸಮರ್ಪಿಸಬೇಕು.
- ಮಂತ್ರವನ್ನು ಉಚ್ಚರಿಸಿ ಪಾತ್ರೆಯಲ್ಲಿನ ಒಂದು ಸೌಟು (ತೀರ್ಥವನ್ನು) ನೀರನ್ನು ಕುಡಿಯಬೇಕು.
- ಈ ಶ್ಲೋಕವನ್ನು ಪಠಿಸಿ.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

अथ मध्यान्हसन्ध्यावन्दनम्

१) आचमनम्।। (do aachamana)

(२) प्राणानायम्य।। (do praaNaayaama)

३) देशकालौ संकीर्त्य (do sankalpa) संकल्प : ममोपात्तदुरितक्षयद्वारा श्री परमेश्वरः प्रीत्यर्थं मध्याह्नकालसन्ध्योपासनमहंकरिष्ये।।

५) अथावाहनम् - (invoking god chanting the following mantra)

सावित्रीं युवतीं शुक्लां शुक्लवस्त्रां त्रिलोचनाम्।
त्रिशूलिनीं वृषारुढां यजुर्वेदेन संयुताम्।।१।।
रुद्राणीं रुद्रदैवत्यां रुद्रलोक निवासिनीम्।
कैलासविहितावासामायान्तीं रुद्रमण्डलात्।।२।।
आगच्छवरदे देवी त्र्यक्षरे रुद्रवादिनी।
रुद्राणी छन्दसां मातः रुद्रयोने नमोस्तुते।।३।।

६) आपः पुनन्तु पृथिवीति मन्त्राचमने विनियोगः।

ओम्, आपः पुनन्तु पथिवीं पृथिवीपूता पुनातुमाम्।
पुनन्तुब्रह्मणस्पतिः ब्रह्मपूता पूनातु माम्।।
यदुच्छिष्टमभोज्यं यद्वादुश्चरितं मम सर्वं पुनन्तुमामापोसतांच प्रतिगृहङ्स्वाहा।। (hold a spoon of water in your right palm, chant the above mantra and consume that water.)

अनेन सकृत् आचमेत्।

७) आपोहिष्टेत्यादि पूर्ववत्।। (as morning sandhyaavandanam)

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

८) तत्सवितुर्विश्वामोत्रोगायत्री सविता मध्याह्नकालार्घ्यप्रदाने विनियोगः।। ततस्तिष्ठन् सप्रणवव्याहृतीपूर्वां गायत्रीमुच्चार्य सकृदर्घ्यं दद्यात्।

ओम् भूर्भुवस्वः। तत्सवितुर्वरैण्युं भर्गोदेवस्य धीमहि। धियोयोनः प्रचोदयात्।

श्री सूर्यनारायणपरमात्मने इदमर्घ्यं समर्पयामि। (point 8 is arghya. Only 1 arghya in the afternoon, not 3)

९) जलेनासावादित्यो ब्रह्मेत्यादि गायत्री जपविसर्जनान्तं प्रातः सन्ध्यावत् कुर्यात्। (see morning sandhyaavandanam)

।। इति मध्याह्नसन्ध्या विधीः।।

- ಮಧ್ಯಾಹ್ನ ಸಂಧೆಯನ್ನು ಮಾಡತಕ್ಕ ಕಾಲ ೧೨ ಘಳಿಗೆಗಳಿಂದ ೧೫ ಘಳಿಗೆಗಳವರೆಗೆ ಉತ್ತಮಕಾಲವು, ೧೫ ರಿಂದ ೨೦ ಘಳಿಗೆಗಳವರೆಗೆ ಮಧ್ಯಮಕಾಲವು ಹಾಗೂ ೨೦ ರಿಂದ ೨೫ ಘಳಿಗೆವರೆಗೆ ಅಧಮಕಾಲವು
- ಆಚಮನವನ್ನು ಮಾಡಿ
- ಪ್ರಾಣಾಯಾಮವನ್ನು ಮಾಡಿ.
- ಸಂಕಲ್ಪವನ್ನು ಮಾಡಿ. (ಇಲ್ಲಿ ಆಯಾ ದಿವಸ ಸಂವತ್ಸರ, ಆಯನ, ಋತು, ಮಾಸಪಕ್ಷ ಇತ್ಯಾದಿಗಳನ್ನು ಉಚ್ಚರಿಸಬೇಕು)
- ಆವಾಹನೆಯನ್ನು ಮಾಡಬೇಕು.
- ಒಂದು ತೀರ್ಥದ ಸೌಟನಿಂದ ನೀರನ್ನು ಬಲಗೈಯಲ್ಲಿ ಹಾಕಿಕೊಂಡು, ಕೆಳಗಿನ ಮಂತ್ರವನು ನ ಪಠಿಸಿ ಬಲಗೈಯಲ್ಲಿರುವ ಜಲವನ್ನು ಕುಡಿಯಿರಿ.
- ತೀರ್ಥದ ಸೌಟನಿಂದ ನೀರನ್ನು ತೆಗೆದುಕೊಂಡು ಕೆಳಗೆ ಹೇಳಿದ ಮಂತ್ರದಿಂದ ಸೂಚಿಸಿದ ಸ್ಥಾನಗಳಿಗೆ ನೀರಿನಿಂದ ಪ್ರೋಕ್ಷಿಸಿಕೊಳ್ಳಿ.
- ಒಂದೇ ಅರ್ಘ್ಯವನ್ನು ಕೊಡಬೇಕು.

(ಮುಂದಿನ ಕ್ರಿಯೆಗಳನ್ನು ಪ್ರಾತಃಕಾಲದ ಸಂಧ್ಯೆಯಲ್ಲಿ ಹೇಳಿದ ಹಾಗೆ ಮಾಡಬೇಕು.)

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

।। अथ भोजनविधिः ।।

ओम्, तत्सवितुःइत्यस्य विश्वामित्रऋषिः सविता देवता गायत्री छन्दः अन्नप्रोक्षणे विनियोगः। (Take a little water in your right hand, sprinkle it on the food served in your plate or on your leaf . reciting the given mantra)

ओम् भूर्भुवस्वः। तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि। धियोयोनः प्रचोदयात्।

सत्यंत्वर्तेन परिषिञ्चयामि। (Then, take a spoon of water in the palm and pour it around the leaf in drops, in a circular path.)

(Then, on the right side to the leaf, on the floor, you have to keep 5 bits of rice either starting from south heading North or from West heading East.)

- ಸ್ವಲ್ಪ ನೀರನ್ನು ತೆಗೆದುಕೊಂಡು, ಎಲೆಯಲ್ಲಿರುವ ಅನ್ನವನ್ನು ಗಾಯತ್ರೀಮಂತ್ರದಿಂದ ಪ್ರೋಕ್ಷಿಸಬೇಕು.
- ಸ್ವಲ್ಪ ನೀರನ್ನು ತೆಗೆದುಕೊಂಡು ಬಲಗೈಯಿಂದ ನೀರನ್ನು ಪ್ರದಕ್ಷಿಣಾಕಾರದಲ್ಲಿ ಎಲೆಯ ಸುತ್ತಲು ಹಾಕಬೇಕು.
- ಎಲೆಯ ಬಲಭಾಗದಲ್ಲಿ ಭೂಮಿಯ ಮೇಲೆ ೫ ಚಿತ್ರಾದಿ ಆಹುತಿಗಳನ್ನು ಕೆಳಗೆ ಹೇಳಿದ ಮಂತ್ರಗಳಿಂದ, ಪಶ್ಚಿಮದಿಂದ ಪೂರ್ವಕ್ಕೆ ಅಥವಾ ದಕ್ಷಿಣದಿಂದ ಉತ್ತರಕ್ಕೆ ಅರ್ಪಿಸಬೇಕು.
- ಬಲಹಸ್ತದಲ್ಲಿ ನೀರನ್ನು ತೆಗೆದುಕೊಂಡು (अमृतोपस्तरणमसि स्वाहा) ಈ ಮಂತ್ರವನ್ನು ಹೇಳಿ ನೀರನ್ನು ಕುಡಿಯಬೇಕು.
- ಪ್ರಾಣಾದಿ ಮಂತ್ರಗಳನ್ನು ಉಚ್ಚರಿಸುತ್ತ ಹಲ್ಲುಗಳಿಗೆ ತಾಕದಹಾಗೆ ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ಅನ್ನವನ್ನು ಸೇವಿಸಬೇಕು.
- ಊಟದನಂತರ ಬಲಗೈಯಲ್ಲಿ ನೀರನ್ನು ತೆಗೆದುಕೊಂಡು ಹೇಳಿದ ಮಂತ್ರವನ್ನು ಉಚ್ಚರಿಸಿ ಆ ನೀರನ್ನು ಕುಡಿಯಬೇಕು. ನಂತರ ಕೆಳಗೆ ಹೇಳಿದ ಶ್ಲೋಕವನ್ನು ಉಚ್ಚರಿಸಬೇಕು.
- ರಾತ್ರಿಯಲ್ಲಿ ಚಿತ್ರಾದಿ ಆಹುತಿಗಳನ್ನು ಅರ್ಪಿಸಕೂಡದು. ऋतन्त्वासत्येन ಎಂದು ಉಚ್ಚರಿಸುತ್ತಾ ನೀರನ್ನು ಎಲೆಯ ಸುತ್ತಲು ನೀರನ್ನು ಹಾಕಬೇಕು.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

ओम् चित्राय नमः।

ओम् चित्रगुप्ताय नमः।

ओम् यमाय नमः।

ओम् यमधर्माय नमः।

ओम् सर्वेभ्यो भूतेभ्यो नमः। इति बलिं दत्वा।

अहं वैश्वानरोभूत्वा प्राणिनां देहमाश्रितः।

प्राणापान समायुक्तः पचाम्यन्नं चतुर्विधम्।।

आपोशनार्थं हस्ते जलं गृहीत्वा अमृतमस्तु अमृतोपस्तरणमसि स्वाहा।

(Take a little water in your palm, chant above mantra and then consume that water.)

(Take in rice 5 times in bits) ओम् प्राणाय स्वाहा। ओम् अपानाय स्वाहा। व्यानाय स्वाहा । उदानाय स्वाहा । समानाय स्वाहा ।।

ओम् अमृतापि धानमसि स्वाहा। (After your meal again take a spoon of water in your palm, say am consume the water & then chant the follo)

रौरवे पूयनिलये पद्मार्बुदनिवासिनाम्।

अर्थिनाम् उदकं दत्तम् अक्षय्यमुपतिष्ठतु।। अन्नदाता सुखीभव।

अगस्त्यं कुम्भकर्णं च शनिं च वडवानलम्।

आहारपरिणामार्थं स्मरेद्भीमञ्च पञ्चमम्।।

- रात्रौबलिहरणं नास्ति। एवम् ओम् ऋतन्त्वासत्येन परिषिञ्चयामि इति विशेषः। (during night meal don't keep 5 bits of rice on the floor to right of leaf/ plate.Say "ऋतुन्त्वासत्येन")

।। इति भोजनविधिः।।

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri

अथ सायं सन्ध्या

आचम्य।। (do aachamana)

१) प्राणानायम्य। (do praaNaayaama)

२) देशकालौ सङ्कीर्त्य (do sankalpa)

३) संकल्प : ममोपात्तदुरितक्षयद्वारा श्री परमेश्वरः प्रीत्यर्थं सायंकालसन्ध्योपासनमहंकरिष्ये।।

४) अथावाहनम् (invoking god chanting the following mantra)

वृद्धां सरस्वतीं कृष्णां कृष्णवस्त्रां चतुर्भुजाम्।
शंखचक्रगदापद्महस्तां गरुडवाहिनीम्।।
सामवेदामेकवक्त्रां विष्णुलोकनिवासिनीम्।
आवहयाम्यहं देवीमायान्तीं विष्णुमण्डलात्।
आगच्छवरदे देवि त्र्यक्षरेविष्णुवादिनी।।
वैष्णवी छन्दसां मातः विष्णुयोने नमोस्तुते।।

अग्निश्चेति याज्ञवल्क्योपनिषदग्निः प्रकृतिमन्त्राचमने विनियोगः।

ओम् अग्निश्च मामन्युश्च मन्युपतयश्च मन्युकृतेभ्यः पापेभ्योरक्षन्तां यदह्नापापमकार्षम्।
मनसा वाचा हस्ताभ्यां पद्भ्यामुदरेण शिश्ना। अहस्तदवलुम्पतु। यत्किञ्चदुरितम्मयि इदमहं माममृतयोनौसत्यज्योतिषि जुहोमि स्वाहा।। (hold a spoon of water in your right palm, chant the above mantra and consume that water.)

अनेन सकृदाचमेत्।। (Do aachamanam)

७) आपोहिष्टेत्यादि पूर्ववत्।।

९) तत्सवितुर्विश्वामोत्रोगायत्री सविता सायंकालार्घ्यप्रदाने विनियोगः।
सप्रणवव्याहृतीपूर्वां गायत्रीमुच्चार्य त्रिवारं अर्घ्यं दद्यात्।

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

ओम् भूर्भुवस्वः। तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि। धियोयोनः प्रचोदयात्।
(3 times)

श्रीसूर्यनारायणपरमात्मने इदमर्घ्यं समर्पयामि।

१०) जलेनासावादित्यो ब्रह्मेत्यादि गायत्री जपविसर्जनान्तं प्रातः सन्ध्यावत् कुर्यात्। अनेन सायं सन्ध्योपासनेन भगवान तत्सत्परमेश्रः प्रीयताम्।। (as morning sandhyaavandanam)

।।इति सायं सन्ध्या विधीः।।

- ಸಾಯಂಕಾಲ ಸಂಧ್ಯೆಯನ್ನು ಸೂರ್ಯಾಸ್ತಕ್ಕಿಂತ ಮೊದಲು ಅಂದರೆ೨೯ ಘಳಿಗೆಗೆ ಮಾಡುವುದು ವಿಹಿತವು.
- ಆಚಮನವನ್ನು ಮಾಡಿ.
- ಪ್ರಾಣಾಯಾಮವನ್ನು ಮಾಡಿ.
- ಸಂಕಲ್ಪವನ್ನು ಮಾಡಿ. (ಇಲ್ಲಿ ಆಯಾ ದಿವಸ ಸಂವತ್ಸರ, ಆಯನ, ಋತು, ಮಾಸಪಕ್ಷ ಇತ್ಯಾದಿಗಳನ್ನು ಉಚ್ಚರಿಸಬೇಕು)
- ಆವಾಹನೆಯನ್ನು ಮಾಡಬೇಕು.
- ಒಂದು ತೀರ್ಥದ ಸೌಟನಿಂದ ನೀರನ್ನು ಬಲಗೈಯಲ್ಲಿ ಹಾಕಿಕೊಂಡು, ಕೆಳಗಿನ ಮಂತ್ರವನು ನ ಪಠಿಸಿ ಬಲಗೈಯಲ್ಲಿರುವ ಜಲವನ್ನು ಕುಡಿಯಿರಿ.
- ತೀರ್ಥದ ಸೌಟಿನಿಂದ ನೀರನ್ನು ತೆಗೆದುಕೊಂಡು ಕೆಳಗೆ ಹೇಳಿದ ಮಂತ್ರದಿಂದ ಸೂಚಿಸಿದ ಸ್ಥಾನಗಳಿಗೆ ನೀರಿನಿಂದ ಪ್ರೋಕ್ಷಿಸಿಕೊಳ್ಳಿ.
- ಪಶ್ಚಿಮಾಭಿಮುಖವಾಗಿ ಅರ್ಘ್ಯೋದಕವನ್ನು (೩ ಅರ್ಘ್ಯಗಳನ್ನು) ಕೊಡಬೇಕು.

(ಮುಂದಿನ ಕ್ರಿಯೆಗಳನ್ನು ಪ್ರಾತಃಕಾಲದ ಸಂಧ್ಯೆಯಲ್ಲಿ ಹೇಳಿದ ಹಾಗೆ ಮಾಡಬೇಕು)

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

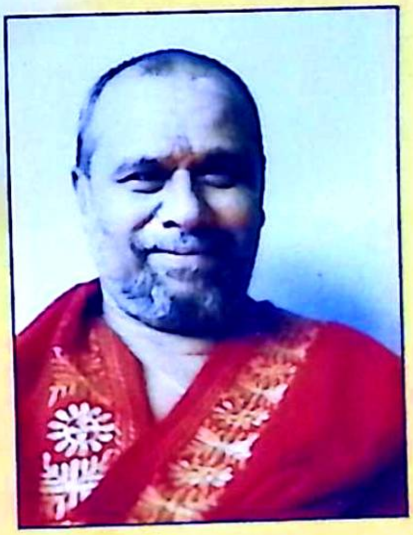
20-00

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

मोक्षगुरू

परमगुरू



चैतन्यगुरु

आत्मगुरू

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection

Digitized by Sarayu Trust Foundation Delhi and eGangotri.

V. B. Shri Bhaskar Bhatt Joshi has done his M.A. & MPHIL in Sanskrit - Nyaya Shastra and currently Pursuing PHD in Sanskrit – Nyaya Shastra from Rashtriya Sanskrit Vidyapeetha – Tirupati.

Originally he is from Saundatti – Karnataka, after finishing his Primary and secondary education in his home town he studied **Sanskrit Veda Shastra** at **Veda Sanskrita Path Shala at Anandvana Agadi** under the able guidance of **V. B. Shri.. Shankar Bhatt Joshi.**

He has participated in many Debates and Competitions and has won many Awards & Gold Medals from many Universities across India.

He is also a **Great Devotee of Shri Sheshachal Sadguru & Shri Chidambar Mahaswami** and has contributed a lot towards **Babhulgaon Ganga Temple Kalasarohana** Function last year.

He Happily & Voluntarily agreed to write this **"Nitya Vidhi"** book with English translations, for the purpose of spreading and making **Sandhyavandan & Nitya Vidhi** popular among our young generation.

We the Trust members of **Shri Chidambar Swami Temple Babhulgaon Ganga** & **Shi Chidambar Seva Global Trust,** Thank Shri. Bhaskracharyaji for his contribution towards this book and pray Lord Chidambar Mahaswami to Bless Acharyaji with all the Happiness & Goodness.

Jai Chidambar

Bhavadeeya,
Ram Heggappa Kulkarni
Shi Chidambar Seva Global Trust
Mumbai

CC0. In Public Domain Kirtikant Sharma Najafgarh Delhi Collection